

The Living Church

VOL. XXX.

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No. 2

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The Magazines

GOOD HOUSEKEEPING for November has a charming Thanksgiving cover design in blue and orange, and opens with the first installment of a serial story, *Paying Guests*, by Mary Stewart Cutting, the author of *Little Stories of Married Life*. This is illustrated by Karl Anderson. Boys, their ways and needs, are sympathetically treated in a symposium whose chief contributors are William Allen White and Judge Shute, the author of *The Real Diary of a Real Boy*. The court of justice at the George Junior Republic is described by John A. Parker with the aid of a spirited illustration. Other leading features of a rich number are: *Thanksgiving Day on the Road*, by Josiah Flynt, illustrated; *Places for Books*, by F. Chouteau Brown, illustrated; *The White Woman and the Negro*, by Ellen Barret Ligon, M.D.; *Indoor Sports*, by Dr. Pierson S. Page; *Hospitality, Old and New*, by Edwin Markham; *A Bachelor's Thanksgiving Dinner*, by Hester Price, illustrated; *The Home of the Chrysanthemum*, by Florence Peltier, illustrated; *Oysters*, by W. B. Thornton, illustrated. The array of autumnal cookery is a notable one.

BLACKWOODS for October contains a diversity of interesting matter. Personal matter includes an appreciation of Lord Salisbury; an article on "Homer and Haunts of Edward Fitzgerald; and "Personalia," a review of *Personages and Retrospects*. Out of doors pleasures is represented by a humorous article by Sir Herbert Maxwell on "An Irish Salmon River"; a description of the curious "Malay Deer-Drive," by George Maxwell; and "How to Walk for and Shoot Snipe," by Scolopax. Some translations of Poems by Giacomo Leopardi are given; and one story of South Africa, "The Man Who Knew-pathetic." The past is represented by Charles Whibley, who writes on Marco Polo; the present by "Humiliation," an article on the inefficiency of the British war department; by "What I Saw in Macedonia," by Reginald Nyon; and by a review of "The Fiscal Crisis." This magazine is not like the proverbial Irish immigrant—"agin the government," but admires both Balfour and Chamberlain.

THE *Fortnightly Review* for October contains two articles of Note: "Lord Salisbury," by Sydney Low, is an elaborate delineation of the mental and moral characteristics of this great Prime Minister of England. Possibly he was the last one of those highly talented oligarchists, who owed their position to aristocratic birth and station, combined with personal merit, rather than to the pressure of popular feeling and a large constituency of the masses. The other article referred to, is "Children's Prayers and Prayer Manuals," by Edward H. Cooper. Parents, as well as the clergy, will find it interesting and instructive. This number begins the Historical Romance of Frederic Harrison, "Theopano: The Crusade of the Tenth Century."

THE *Century* for 1904 promises a wealth of reading and pictures that surpasses even the high standard achieved during 1903. Perhaps the most notable of all the strong features of the volume will be Dr. S. Weir Mitchell's "The Youth of Washington," told in the form of an autobiography. It will be a daring and unique piece of historical work, written as if it were done by General Washington himself, sitting down in Mt. Vernon

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Brahmanism, Buddhism, and the Allied Religions of India.—The Rev. Professor Menzies, D.D., Professor of Theology, University of St. Andrews.

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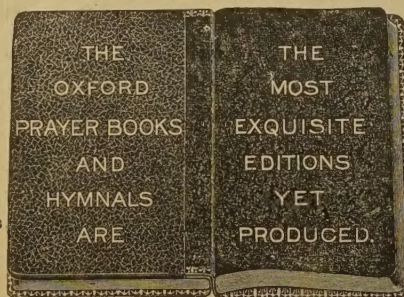
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Fiction of the volume will include Jack London's strong new novel "The Sea-Wolf," Maud Wilder Goodwin's clever "Four Roads to Paradise," and a wealth of short stories from Anne Douglas Sedgwick, J. J. Bell, Maurice F. Egan, Roy Rolfe Gilson, E. L. Sabin, S. Weir Mitchell, David Gray, Gouverneur Morris, Albert Bigelow Paine—the list might be indefinitely lengthened.

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THE LAW establishing old-age pensions was passed in 1898, and has been twice amended since. As it now stands, a person to draw a pension must be sixty-five years of age, and must have resided in New Zealand for the previous twenty-five years, must not have been imprisoned for a period of four months during the past twelve years for any offense punishable by imprisonment for one year, and must have led a sober and respectable life for the previous five years. His

yearly income must not exceed £52 or his net capital £270, and he must not have deprived himself of property or income to qualify for a pension. The full amount of the pension is £18 a year, payable monthly, but this amount is diminished £1 for each additional pound of income he receives above £52, or for each £15 of capital he possesses in excess of £270. The amount paid out since the law was adopted has increased much more rapidly than the increase of population. The payments have been as follows:

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There is much theoretically to commend the principle of old-age pensions, but will it be possible to work it out in such a way as not to destroy the incentive for thrift and saving among the poor, and especially among the wage-earning classes? The present New Zealand plan is little better than outdoor charity, and cannot fail to have a demoralizing effect upon the people. One way to avoid this evil would be to grant a moderate pension to every person sixty-five years of age without regard to his income. This would at least avoid offering a premium upon poverty. Another plan would be to organize an insurance fund, and to require a moderate weekly or monthly payment from those who wish to share in the pension. There is no

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doubt an urgent demand for some better system of support for those who have passed the age of efficient work, and it is probable that the New Zealand experience may contribute to this result, but the system will need large modifications in order that the evils shall not exceed its benefits.—From "The Socialistic Legislation of New Zealand," by Dr. Lucien C. Warner, in the American Monthly Review of Reviews.

THE NEW LITTLE GIRL.

A FEMALE child approached me not long ago on the street. An air of refinement and good breeding attended her. I paused and pleasantly observed her.

"Hello, grandpa!" exclaimed the child. "Has anybody seen our cat?"

I made no reply.

"Speak up," said the child, "if you don't happen to have amputated your voice. I've lost a kind of a tall cat, done off in a tortoise shell finish. Her feet don't track, but she's sound and kind, city broke, stands without hitching, and answers to the name of Laura Jean Libby. Where is she?"

"Young woman," said I, "I am not aware that I have the honor of your acquaintance."

"Don't let that cause you any insomnia, grandpa," said the female child. "I'm not trying to make a hit with you. Either you've seen my cat or you haven't. If you haven't, we'll part in a friendly way, with no clothes torn. If you have, I'd like you to produce, dig up and relinquish the cat. Is it a go? Is there anything going in the feline way?"

"No," said I.

"Then so long," said the female child.

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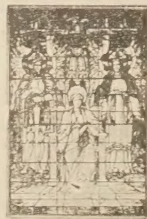


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The Living Church

VOL. XXX.

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 14, 1903.

No. 2

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	37
Talking and Doing; and the Recent Church Congress—A Summer Conference by the A. C. M. S.—The late Mr. Lecky.	
THE ENGLISH CHURCH CONGRESS CONCLUDED [Illustr.]	40
CHURCH ITEMS OF NEW YORK [Illustrated]	41
CHURCH CONGRESS	43
HELPS ON THE NEW SCHOOL LESSONS. Rev. E. E. Lofstrom	51
CORRESPONDENCE:	51
The Denver Convention B. S. A. (J. H. McDonald)—A Church Conference Proposed (Rev. James H. Darlington, D.D., Wm. Jay Schieffelin, Eugene M. Camp)—Mission Services (Rev. W. M. Purce)—Discomfort at the Altar Rail (Miss Mary Macomb)—The Episcopal Election in New York (Rev. O. Applegate, Jr.).	
RECENT FICTION. Rev. Frank A. Sanborn [Illustrated]	53
LITERARY	54
THE SHADOW LIFTED. IV. Virginia C. Castleman	56
THE FAMILY FIRESIDE	57
PERSONAL MENTION, ETC.	59
THE CHURCH AT WORK [Illustrated]	61
G. F. S. A. Central Council in Session in Chicago—Church Endowment Society—Death of Rev. Wm. Allan Fair—St. Mary's Home, Chicago, Opened—Death of Rev. E. R. Brown and of Rev. Peter Fox—Accident to the Bishop of Milwaukee—Edward Clark Club House Opened, Elizabethport, N. J.—Bishop Clark Memorial Service in Providence—Methodist Minister Confirmed in Springfield, Ill.—Death of Rev. Dr. Hundley.	

TALKING AND DOING; AND THE RECENT CHURCH CONGRESS.

DO WE, as Churchmen, talk, or "confer," too much? The fact that the present is the sixth consecutive issue of THE LIVING CHURCH that has been devoted to reports, in whole or in part, of national gatherings of Churchmen (though the gatherings reported number only four) suggests the question; and the small attendance and general apathy reported from the Church Congress might seem to suggest an affirmative answer.

We confess that when we have passed a group of the Salvation Army singing, praying, or preaching upon a street corner, and then reflect that while Church conferences frequently discuss the momentous question How to reach the Fallen and the Outcast, the Salvation Army goes among them and reaches them by touching them, we have frequently been dissatisfied with our own failure to do the work which General Booth and his followers are trying to do. A second and more careful analysis of the discontent, however, ought to show us that the trouble lies not with too much conference, but with too little work. The Church does well to confer; but only to the extent that she translates the views of her children into work.

The cardinal duty of the Church is to work. It may be in missions, or it may be in parochial activities—the daily round of services, of visiting, of parochial organizations, and of institutional work—or it may be in the larger problems which Churchmen as good citizens must, with other intelligent men, solve; it all comes back ultimately to this fundamental principle: The cardinal duty of the Church is to work.

And it is not strange that at first sight there should seem to be an antagonism between working and talking. Workers frequently express themselves as though there were. The best worker is seldom the best talker. The best talker is frequently a failure in active work. These obvious facts are apt to be quoted to the discredit of our "conferring." Men become impatient at conventions. That obtrusive fiend, the statistician—being one of them, the editor can afford to speak disrespectfully of them—adds to the volume of "talk" by computing the cost of our annual conventions, and showing, to a cent, to what better use the money could be put. And with it all, we continue to talk, and to convene, and to confer, and to synodize, and to consult.

But the question is: Does this talking improve the quality or enhance the quantity of our work? And this is really the test of our conventions. If it does, we may safely disregard the croaking of those who croak because others talk.

Our great annual national conventions within the Church, are, practically, three: the Brotherhood of St. Andrew, the Missionary Council, and the Church Congress. We do not forget the very helpful convention of the Girls' Friendly Society, which graced Chicago with its presence last week, and which, not being masculine, is more practical than forensic; nor the eminently respectable festivity of the Church Clubs, nor any of the long list of General Organizations which arrange annual gatherings for consultation, for mutual improvement, or for social pleasure. We are now speaking of those three large gatherings which serve primarily to bring Churchmen of the

nation together on the years in which General Convention is not in talking session. Are they worth while?

And in spite of our consciousness of the superiority with which the answer will contemptuously be laid aside by the croaker, we answer: They are. Without these gatherings we might, indeed, work; but we might work less intelligently. The Brotherhood convention is the best general factor in the Church to-day, in the development of the spiritual life of the laity. The Missionary Council, a failure so long as it was considered a legislative body, is a splendid success in deepening the interest of lay people in missionary work. It only needs the multiplication which can be given to it by means of the Provincial System to dislodge the apathy which now characterizes the Church. And the Church Congress may perform a tremendous service on the intellectual side. Herein, quite as truly as in the spiritual and in the missionary aspects, Churchmen are weak. Our legislation is blocked or perverted by the fact that our legislators come to conventions without the first gleams of intelligence concerning the Church's problems. Questions which have been pondered over for years by the most thoughtful experts, until these have finally determined upon the course that might best be pursued, are postponed as "inexpedient," or laid over until the next, and then the next, and then the next convention, because deputy after deputy had not heard that the question had been raised. The exclamation, "This is so sudden!" might frequently be transferred from the humorous columns to the reports of our legislative bodies, and with the same degree of sarcastic humor. With all our talking, we fail somehow to reach the men who ought to be the listeners. Our work is constantly thwarted, not by too much talking, but by too little listening. We fail, somehow, to reach the masses—even the intelligent masses—in our educative processes.

THAT THE CHURCH CONGRESS at Pittsburgh was thinly attended in spite of the great care given by the national, and no doubt by the local committees as well, is naturally a matter for regret. The Church Congress in this country can never reach quite the position that the parent Congress in England has long since attained. The latter is practically the only opportunity afforded by the Church life of England for the gathering of Churchmen of differing degrees. In America, where the Church is a free body with its own deliberative and legislative body, the necessity for the Congress is in no sense so marked. In spite of this fact, however, we believe that it has its place in our Church life. We have already stated the limitations of the educative work done by the Church, and the difficulty which results from an unintelligent public sentiment.

Perhaps we might ask the question whether this educative process, which must be the chief reason for being, on the part of the Church Congress, is not kept at the present time too far above the level of the people. That such questions as *The Training of the Clergy*, for instance, ought to have careful discussion, is consistent with the further and obvious fact that the subject of necessity appeals to a very limited number. It is not one in which the mass of the people can be expected to show a wide interest, notwithstanding its intrinsic importance.

And then when a subject that really would appeal to the masses is couched in such a vague and indefinite phrase as "*The Limitations of Industrial Liberty*," it is perhaps not a matter for wonder that the masses had too little idea of the meaning of the phrase to show the interest in the subject which really would be given to it if a plainer expression had been used.

The Church Congress long since adopted the excellent plan of devoting the last day to considerations of a distinctly spiritual nature. Might it not be practicable to see that the greater number of topics, or at least those for the evenings, should be those which appeal to the popular mind, and at the same time should be so plainly stated as to attract the masses of the people?

The evening subjects at Pittsburgh were "*Christian Marriage and Divorce*," "*The Limitations of Industrial Liberty*," and "*The Miraculous Element in Christianity*." Of these three, we venture to say that only the second should be given to an evening session; and that if the General Committee could only appreciate the importance that sometimes adheres to changing a name that ought to be changed, and had practised such change upon that topic, they might have found Carnegie Hall crowded with an audience of intensely interested hearers. It may be that this consideration that there is a good deal in a name, and that a rose by any other name would only smell as sweet in instances wherein somebody could be induced to smell it, might lead to reform in some other name. Perhaps the authorities of

the Church Congress are among those who believe changing names to be beneath their powerful intellects, but at any rate they must now have discovered that the name is what catches, or fails to catch, the public. At any rate the Church Congress could very easily test the efficacy of changing names by simplifying the phraseology of the topics and expressing them in language more likely to appeal to the people. Such important problems as "*Marriage and Divorce*" and "*The Miraculous Element in Christianity*" might then be discussed in morning sessions, which of necessity will be confined more largely in attendance to experts and those especially interested either in the Congress or in the topic.

And then one must exclaim at the tactical error of placing this Congress in election week, when the thoughts of people in general are devoted to other matters. In the first place, the time must have prevented a considerable number of people in New York City, from which the attendance of the Church Congress was once very largely recruited, from being present. In the second place, neither public press nor even Church people in Pittsburgh or outside could give the Congress the first place in their thoughts. It was said to be one of the secrets of Mr. Blaine's popularity, that he always took care to time any expressions from his voice or his pen so carefully that the press would be able to give its primary attention to what he should say. Similarly it was the practice of President McKinley, so it has been said, to give out matters of importance for publication in Monday mornings' papers, on the ground that there is invariably less public news to be printed on Monday morning than on any other day of the week. If these considerations were of sufficient weight to be deemed important by men of such close touch upon American conditions as these two eminent statesmen, they may equally justify the attention of Churchmen, who would then take care not to fall into the unfortunate mistake of compelling their deliberations to come at a time when they could have only second place, and that not a close second, in the attention of the public. But even with this limitation, one can appreciate the interest that would have been given to the meeting on the night of election day, if some such topic as "*Christianity and Civic Reform*" had been advertised for discussion. Surely a great opportunity, which perhaps Pittsburgh of all cities in the land might have been expected to appreciate, was lost when such a topic was passed over at such a time.

FOR THE DISCUSSIONS themselves, we can only speak from the reading of the reports printed in this issue. The strong ground taken generally by the speakers on "*Marriage and Divorce*" is a matter for warm congratulation. The Church is coming to take generally the highest stand in the matter. That "*The Training of the Clergy*" should have aroused serious comment is not strange when one reflects upon the frequent instances of mistraining or of one-sided training which we find among the clergy. Whether it be just to place the primary blame for such mistraining altogether upon the seminaries may be another question. If interest was not aroused on the subject of "*The Limitations of Industrial Liberty*," it may perhaps be partly because the labor and the trust problems have already been pretty well discussed, and partly for the reason already suggested, that the topic was so vaguely stated as not really to have hit the subject. That "*The Evidential Value of Christian Experience*" should have found so general a basis of agreement between the several speakers is a matter perhaps of surprise. On "*The Miraculous Element in Christianity*" one must of course express regret that one of the speakers should have thought it necessary so largely to cast discredit upon the miracles of our Lord; while yet the splendid treatment of the subject by Dr. McConnell shows beyond question the returning sanity of at least a part of the Broad Church school, which, to our mind, is one of the happiest indications in our ecclesiastical life.

On the subject of the Name of the Church, it is a pleasure to acknowledge the sympathetic treatment given to it by the Rev. Dr. Huntington, the appointed writer on the negative side. Dr. Huntington's three points, as given in our synopsis, were these: "1. The present name is unsatisfactory. 2. But it is as good as we deserve. 3. No change is likely or desirable until there is a change of heart."

We can appreciate his position. He looks upon the littleness and the narrowness exhibited by Churchmen—even by those who call themselves Catholics, and who ought to be, but frequently are not, the broadest minded of men; and, looking at the weakness of men, he hesitates to take the course that really would most truly help to raise their ideal. But he con-

fuses two things. The Prayer Book name for us, the Churchmen of the day, is "miserable sinners." Nobody proposes to change that name. Not only can it never be changed until there is a "change of heart," but not even until the Church is no longer "militant here on earth." That long must we pray God to "have mercy upon us miserable sinners."

But the name we are trying to change is that of a section of the Body whose Head is the Lord Jesus Christ; a Body which we declare in the creed to be "holy." The members of the Body are "miserable sinners"; the Head is not. Holiness, an attribute of the Head, is also rightly predicated of the Body. To call a section of the Body, then, by a name which is only "as good as we deserve," casts a serious reflection upon the Head of the Body. The question is: Is it as good as *He* deserves? If a "change of heart" is needed—it is needed in individual Churchmen, but not in the Body, the Church—then will the heart be changed more quickly by holding up a low ideal, or by holding up a high one? And if the term *Protestant* reduced to the Greek of two thousand years ago, would make a positive and a fitting name for the Church, might not a term be found which, expressed in modern English, would also be fitting? And if "something happened" "in the sixteenth century," does it not constitute an excellent precedent for letting something happen again in the twentieth century? A reformed Church ought not to be above reforming that which is seen to require reformation. Dr. Huntington is too broad minded personally, long to leave the subject where it was left in his paper read at Pittsburgh.

That the consideration of the last subject, "The Life of the World to Come," was largely devotional rather than controversial, is a reason for thankfulness. It is a subject upon which less able men would have been tempted to tell much that they did not know. We are learning slowly to speak with a reverent reserve upon this subject.

Altogether, the Church Congress of 1903 deserved a better hearing than it received. We trust it may obtain a larger audience through its published reports.

WE LEARN with pleasure from the letter entitled "A Church Conference Proposed," which appears this week in the Correspondence columns of THE LIVING CHURCH, that the American Church Missionary Society is likely to adopt the suggestion made some time since in THE LIVING CHURCH, to the effect that that Society should arrange summer conferences for Church people. According to the plan outlined in the letter of Dr. Darlington and two other gentlemen constituting the committee, arrangements will be made both for intellectual and spiritual stimulus, and also for the rest and recreation which a summer vacation would make requisite. We shall be very glad if it may seem practicable for the suggestions made by the gentlemen of this committee to be carried into effect, and we have little doubt that the conferences, should they be arranged, will receive the appreciation of large numbers of Church people. Whether it would be desirable to begin by establishing only one such conference, preferably in the East by reason of the greater number of Church people available within easy radius, or to establish three or more in different portions of the country, in the first year, is a question that may easily be left to the judgment of the A. C. M. S. Our own impression is that it would perhaps be simpler and easier to begin with an Eastern conference and allow the expansion into conferences in other sections to be deferred to the future; especially since a Summer School of Theology is already announced for Sewanee, as related in this issue under the diocesan head of Tennessee. Whether so or not, however, we shall gladly welcome the proposed conferences. The plan only requires that the programme should be of an inspiring and helpful character, with men of sufficient eminence and trustworthiness to ensure the confidence of Church people, to be almost certain of success. On a small scale, we judge the "Arkansas School of Theology" reported in the news of that Diocese in this issue, is of the general character which would adhere to the more ambitious plan of the A. C. M. S.

IN THE midst of the many words of praise for the late eminent historian, Mr. W. E. H. Lecky, for fairness and for insight, it is pleasant to give increased publicity to his fine estimate of the Church in his own land. His last book, representing his mature thought on many topics, was *The Map of Life*. In the chapter from which the extracts below are taken, there is an abundance to show that Mr. Lecky was not in sympathy with the Church intellectually; his testimony is the more

remarkable as being that of one presumably and practically an outsider. He speaks of the theories of the Church and how their advocates have worked together:

"The old Orthodox High Church School . . . has produced a great part of the most learned theology of Christendom." "The extreme High Church party . . . has done much to give the Church of England a democratic character, which in past generations it did not possess, and which in the conditions of modern life is supremely important. The multiplication not only of religious services but of communicants, and the great increase in the interest in Church life in quarters where the Ritualist party prevails, cannot reasonably be questioned." "Much of its power"—"not only on the cultivated classes, but also on the poor"—"is due to the new springs of real spiritual life and the new forms of real usefulness and charity that grew out of its . . . system." ". . . Its clergy . . . have been prominent for the zeal and self sacrifice with which they have multiplied services, created confraternities, and penetrated into the worst and most obscure haunts of poverty and vice."

"It might, perhaps, . . . have been imagined that a Church with so much diversity of opinion and of spirit was an enfeebled and disintegrating Church; but no candid man will attribute such a character to the Church of England. All the signs of corporate vitality are abundantly displayed, and it is impossible to deny that it is playing an active, powerful, and most useful part in English life. Looking at it first of all from the intellectual side, it is plain how large a proportion of the best intellect of the country is contented not only to live within it, but to take an active part in its ministrations. Compare the amount of higher literature which proceeds from clergymen of the Established Church with the amount which proceeds from the vastly greater body of [Roman] Catholic priests scattered over the world; compare the place which the English clergy, or laymen deeply imbued with the teaching of the Church, hold in English literature with the place which [Roman] Catholic priests, or sincere [Roman] Catholic laymen, hold in the literature of France—and the contrast will appear sufficiently evident. There is hardly a branch of serious English literature in which Anglican clergy are not conspicuous." ". . . In the fields of physical science, in the fields of moral philosophy, metaphysics, social and even political philosophy, and perhaps still more in the fields of history, its clergy have won places of the foremost rank. . . . Their histories are not specially conspicuous for beauty of style, and not only conspicuous for their profound learning; they are marked to an eminent degree by judgment, criticism, impartiality, a desire for truth, a skill in separating the proved from the false or the merely probable. Compare them . . ." and so on, with more to the same effect.

"It is at least one great test of a living Church that the best intellect of the country can enter into its ministry, that it contains men who in nearly all branches of literature are looked upon by lay scholars with respect or admiration. . . . There is no other Church which has shown itself so capable of attracting and retaining the services of men of general learning, criticism, and ability."

"Take another test. Compare the *Guardian* . . . with the papers most read by the French priesthood." He compares the "savagely scurrilous . . . pages" of the *Univers*, "shrinking from no misrepresentation," etc., with the *Guardian*, "habitually written in the style and temper of a gentleman . . . it reflects . . . the best intellectual influences of the time."

"It has been said by a cynical observer, that the three things outside their own families that average Englishmen value the most, are rank, money, and the Church of England; and certainly no good observer will form a low estimate of the strength or earnestness of the Church feeling in every section of the English people."

ANSWERS TO CORRESPONDENTS.

G. F. B.—There are no available statistics to show whether Christianity in general grows or even holds its own with relation to the increase in population in the United States. So far as the Church is concerned, she gains in that comparison, as shown by comparing the number of communicants reported in census years with the total population. Thus, in 1900 there was one communicant of the Church in 107 of the population, while in 1890 the proportion was one to 125.

Is it impossible to convince the people of this country of the enormous spiritual gain of evangelizing the world? Is it impossible to make them understand that it would be like life from the dead if we could make the great body of the human race understand and accept the message of the Gospel? The reaction from such work is, you may be certain, greater in its benefits than almost any other work that can be done. The reaction upon Christians at home of pressing upon the whole community what we owe to one another in this matter of the setting forth of the Gospel would kindle within them a deeper sense of their duties to one another as they live together. It would kindle within them a greater readiness to join in all spiritual work of whatever kind, because there can be nothing that so lifts the soul up towards the very heaven itself as the great idea of the Catholic Body, of which the Lord is the Head, and of which we are the members; and in proportion as we understand and feel our membership, in that proportion are we living members of the Body. —Archbishop Temple.

THE ENGLISH CHURCH CONGRESS CONCLUDED.

Additional Reports of the Notable Gathering at Bristol.

RESERVATION ALLOWED AT ST. PETER'S, PLYMOUTH.

LONDON, Vigil before St. Simon and St. Jude, Apostles, 1903.

CO CONTINUE my report of the Bristol Church Congress from last week's letter. The afternoon of the second day was devoted to a consideration of "The Position and Responsibilities of Laymen," the subject being dealt with under various aspects.

Sir LEWIS T. DIBDIN (Dean of the Arches) led off with a paper on the "steadying and Consultative Influence" of the masculine gender of the laity, and seemed seriously to contend that the proposed National Church Council would be quite the panacea for the Church's manifold woes in this country. It is essential, however, first, that the right sort of laymen are elected; and, secondly, that when elected they should do their duty. A lay representative must remember that his business is not to be "a clerical echo," but to "voice the views of men whose work and mind and surroundings belong to secular life"; he should keep himself "reasonably conversant with the affairs he is helping to control," and he should from time to time "come into direct contact with his constituents." Sir Lewis did not believe that there is anything visionary in the prospect of obtaining the services of such laymen.

The Rev. H. P. CRONSHAW, vicar of St. Stephen's, Paddington, (late domestic chaplain to the Bishop of London), said that the awakening of a sense of personal responsibility on the part of laymen for the religious work at their own doors would mark "a new era in English Churchmanship." He would suggest as a forward movement in the direction of a remedy for the present unsatisfactory position of laymen in general the gathering together in each parish of a nucleus of men "who would not be unwilling to meet together to study and to practice the methods of Christian thought and life." The feeling for such a movement, if largely existing in this Congress, would seem to constitute "a demand for something like a religious society into which men can be enrolled." There are already two such societies which only need, he thought, increased support to exercise a quite unlimited influence in English Church life:—"The methods of the Brotherhood of St. Andrew have already borne an extraordinary harvest in America, and have been proved in many English parishes. But there is another society launched for the great purpose of winning over our own men to increased devotion and responsibility for which I wish most earnestly to beseech your attention and interest before I sit down." The Church of England Men's Society, he went on to say, owes its origin to the sense of this great need; and was commissioned four years ago by the authority of the two Archbishops and many of the Bishops to attempt this work.

THE BISHOP OF WORCESTER, in a discussion that followed these first two papers, said he had been asked to speak in regard to the proposed exclusion of women from the lay franchise. He agreed with what had been said as to the undesirability of any large preponderance of women over men in ecclesiastical activities; but he was quite certain that the worst possible way for men to obtain their own position would be to do "a great act of injustice to those who had shown more faith and zeal than themselves."

MRS. ARTHUR PHILLIP said she was there to say that Church women did care about this question of franchise. She herself desired that such a "magnificent movement" as was now being made should "not be spoiled by such a measure of injustice as the exclusion of women."

On Thursday the BISHOP OF WINCHESTER, in his paper on "The Old Testament in Teaching and Preaching as Affected by the More Assured Results of Research," claimed that there are aspects of the theological inquiry in Old Testament study which have been in a striking measure modified by modern research. Both the theology and morality of the Old Testament are seen now much more clearly than a century ago to be "historically progressive." As to Messianic teaching, if the prophets are less full of personal prediction, they are found to testify "more abundantly to the general Messianic idea." With reference to questions of physical science and of history raised by the early narrative books of the Old Testament, the Bishop was prepared to accept the so-called "improved knowledge" that the Book of Genesis narrates the primitive popular tradition of the Cosmogony, though in terms of pure Monotheism, rather than teaches "accurate science"; whilst the Israelite writings furnish the historian "with materials for history rather than with history itself."

DR. SANDAY (Christ Ch., Oxford), in dealing with the Gospels, after mentioning various recent writers representing "advanced criticism," e.g., Professor Harnack, observed that on the whole, "it must be said that the Christianity of these writers is greatly reduced in its contents." In reply to the question, Are these results really so scientific as they claim to be, and are very often supposed to be? he ventured to think they are not. "The assumption with which they start—that essential Christianity is confined to the teaching of Christ—is, after all, only an assumption, and, I believe, not a valid one." The truth is that all these writers represent "an excess

of reaction" against the historical tradition of the Church. The true solution, he felt sure, is to be sought more on Church lines, i.e., with a firmer faith that the Divine guidance of the Church throughout all the past centuries "has not been really, and even fundamentally wrong."

The Dean of St. Patrick's, Dublin (Dr. BERNARD), in dealing with the other branch of the subject, spoke in particular of the articles of the Creeds on the Resurrection and the Virgin Birth. So far as the external testimony to the Resurrection of our Lord is concerned, "it has been strengthened rather than weakened by analysis of the Gospels and criticism of the Epistles." As regards the analysis of the Gospels touching the Virgin Birth of our Lord, "the newer historical methods have not weakened the confidence with which we may recite this article of the Creed which the Church puts into our mouths."

The two other subjects at the main meetings on Thursday were "Church Finance," under various heads, and "The Social problems of a Great City," under various heads.

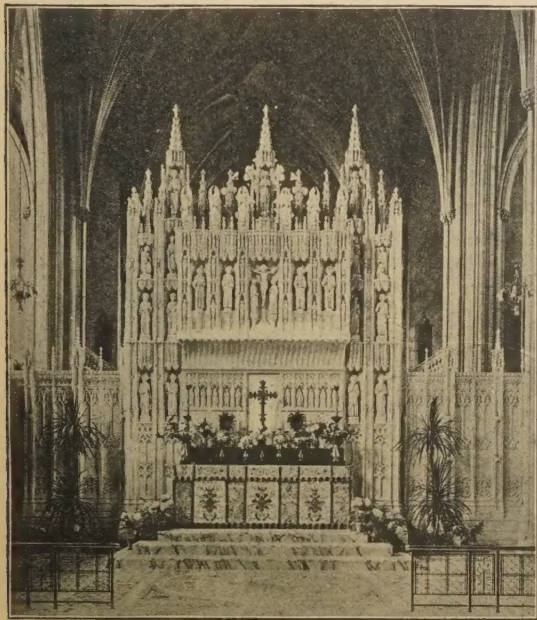
There were also meetings on Thursday for sectional subjects, in the Lesser Colston Hall; where amongst others who read papers on "The Aids which Science gives to the Religious Mind," were the Rev. T. G. BONNEY, Emeritus Professor of Geology, University College, London, and Father Waggett, S.S.J.E. PROFESSOR BONNEY aimed in his paper to show that even if science gives no direct aid, it does much indirectly, "because it teaches reverence, deepens the sense of mystery, and suggests possibilities which exceed our present limits of knowledge." FATHER WAGGETT, who modestly disclaimed any but the briefest experience of technical training in the department of biology, observed that the *modus vivendi* which had been reached between the two systems of science and religion is not simply a logical harmony, but is rather found in the fact "that there are some men who are both religious and scientific," and, accordingly, "the real synthesis of science and religion is the personal one." To choose out of the great list of the scientific man's happy gifts, he would put as most immediately important, as most fruitful, the observation of life itself, as life. There is no material image of spiritual realities nearly as eloquent as the image of organic life. We see as men never saw before the infinite complexity and minuteness of life. We never reach the unit, we never find the raw material out of which tissues, structures, organisms, are made. Life stands as a mystery in material things, alone and original." Moreover, growth of knowledge in a mind that is both religious and scientific "makes for increased reverence." Then, in regard to analogies which are supplied by life, "they afford light for the guidance of our own lives." As to the teaching of evolution, he ventured to think that it "throws light upon the doctrine of the Fall." Finally, he would point to the illumination shed by science in its broadest sense upon religion. He thought that our modern gain is the growth of our perception of the universality of law; though while we learn this "we do not lose the old knowledge of the freedom of life."

On Friday forenoon there was a very large attendance in the large Colston Hall for the usual devotional meeting on the closing day of the Congress, three of the papers on "The Spiritualizing of the Clergyman's Parochial Work" being contributed by the Bishop of Kensington, the Dean of Peterborough, and Canon Worlledge of Truro. At the afternoon meeting in the same place the Congress members naturally mustered in force, especially for such a rich feast as was sure to be afforded to them by the papers of the Rev. Professor Collins and the Rev. W. H. Hutton, on their respective divisions of the subject of "The Church in its relation to the State before and after the Reformation."

PROFESSOR COLLINS, who dealt with the pre-Norman period, said, by way of preface, that it is misleading to speak of "entire freedom from State control"; there never was a time, either in England or elsewhere, when the Church was entirely free from such control. Down to the Norman Conquest there are only two powers to be considered—"the king and the Church, for the Papacy may be left out of account." He did not mean, however, that Englishmen thought nothing of the Pope of Rome. But what he did mean was that the Pope never obtained, during this period, "any real control over the English Church." We have to do, then, with a purely national Church—whilst "sharing to the full in all the life of the Church Catholic." What, then, was its relation with the civil power? In briefest outline, the Church and the Temporal Power were so closely and intimately connected that "there was no room for dispute between them, and yet there was little in the nature of confusion." Although such relations are now gone forever, yet they have a lesson for us. A close union of Church and State does not necessarily endanger, as our past history shows, the Catholicity of the Church. If any feel concerned at the way in which Bishops are chosen in England, let them look to our own past; the important point is that "no power on earth but the Church of God can make a Bishop." The danger of the present is not interference in sacred things, but "indifference to sacred things."

The Rev. W. H. HUTTON, on the period from 1066 to 1509, said there are three factors in the relation between Church and State to be considered—namely, "the Church of England, the Church of Rome, and the English State." It must be agreed that the State "claimed and exercised a real supremacy." But two questions immediately arise: How far did the English Church accept this posi-

tion; and is it correct to speak of such a thing as the Church of England at all? As to the first, "I should say that the Church, on the whole, did accept it, often, no doubt, under protest." But how about the other question? "Lanfranc (Ep. 23) distinctly asserted the unity of the English Church; and Henry I., in his charter, which Stephen Langton produced to the Barons for an example, and those who drew up Magna Charta itself, knew quite well what they were talking about when they spoke clearly and unhesitatingly of *Ecclesia Anglicana*—the English Church." But the English Church being part of One Holy Catholic Church, What was the effect of this wider obligation on the relation of the Church to the State? The whole question has been made to turn on the obligation of Canon Law. Now, Canon Law is, he thought, though he spoke with diffidence—"too much regarded as if it were in the mind of the English mediæval clergy and lawyers, simply the *Corpus Iuris Canonici*." If he were not mistaken, it was more than that; "it was (in the words of the Statute 25, Henry VIII., c. 19), all 'canons, constitutions, ordinances, and synodals provincial already made' in England." English Canon Law (so to speak) was to a very great extent "under State influence, if not control, and under State sanction." When the State allowed it, the position of Canon Law in England was governed by Roman Canon Law; but none the less, "there was a distinct national element in English Church law



HIGH ALTAR AND REREDOS, BRISTOL CATHEDRAL.

and English ecclesiastical courts." In conclusion, the learned historian said: "In the Middle Ages the Church in England recognized the Royal Supremacy and the Papal Supremacy. As was natural, there was constant strife between the two supremacies, and the English Church itself was inclined at one time to favor one supremacy, at another another. But it is indubitable that throughout all these years it was, and knew that it was, a national Church, owing loyal submission to Cæsar in the things that are Cæsar's, owing wider obedience to the universal rules of the universal Church, but still an essential part of that Church, not an abject slave to the Court of the Bishop of one part of it, the Pope of Rome." In the discussion, speeches were made by the Rev. Mr. Lacey and Sir Lewis Dibdin.

It seems to be generally agreed that the Bristol Church Congress of 1903 was, on the whole, one of the very best of the long series—though, like some previous Congresses, surely defective in having such an overcrowded programme of subjects. Indeed, it would not be surprising at all to learn that many, if not all, of the thoroughly loyal Congress members returned to their homes stark, staring mad!

Among the more noteworthy institutions lately to benefices have been those of the incumbents of Christ Church, Doncaster (the Rev. J. R. F. Frazer, late assistant curate at St. Augustine's, Kilburn), and St. Peter's, Plymouth (the Rev. H. M. Donnton, formerly of St. Michael's, Torquay). At the latter church, the Bishop of the Diocese (Dr. Robertson) himself performed the ceremony. The Bishop, in the course of his sermon, also took occasion to reply to the memorial recently addressed to him by the Church wardens, sidesmen, and 650 lay communicants of St. Peter's, asking him not to curtail in the parish so

[Continued on Next Page.]

CHURCH ITEMS OF NEW YORK.

Many Items, But Not of Primary Importance.

DR. PARKS NOT CALLED TO ST. BARTHOLOMEW'S.

Progress of Grace-Emmanuel Parish.

ST. LUKE'S HOSPITAL TO BE ENLARGED.

A REPORT was published last week in one of the local newspapers to the effect that there was likelihood of the Rev. Dr. Leighton Parks, now rector of Emmanuel Church, Boston, being made rector of St. Bartholomew's Church, New York, if the Rev. Dr. David H. Greer, Coadjutor-elect for New York, is consecrated. It was impossible to find any authority for the report, and the opinions of a number of New York rectors were agreed on the point that the suggestion was hardly a likely one. The Rev. Dr. Leighton Parks is a man who holds the respect and commands the admiration of Churchmen not only of his own city, but of New York; but all who were interviewed on the subject pointed out the fact that he represented a different type from the Rev. Dr. Greer, and that if he came to the New York parish there would need to be adjustment of methods to meet his views. The Rev. Dr. Greer intimated that discussion of his probable successor was premature, for he said that he purposed keeping in close touch with the work of St. Bartholomew's through the coming winter, even if he should be consecrated before its close. The Rev. Dr. Leighton Parks is a brother of the Rev. Dr. J. Lewis Parks, the rector of Calvary

CHAPEL OF THE NATIVITY,
CHURCH OF THE INCARNATION, NEW YORK.

Church, New York. He is a native of New York and has held his present rectorate for twenty-five years.

Grace-Emmanuel Church, which is located on the upper east side of New York City, is making for itself a remarkable record in the matter of debt removal. Nine years ago, when the parish was organized under its present title, there was a mortgaged indebtedness on parish property of \$42,500. This has been reduced, little by little, until at the present time there are mortgages for but \$21,800; \$10,000 has been paid off during the current year. There are now two mortgages, \$10,000 on the parish church building and \$11,800 on the parish house. An effort is being made to remove the indebtedness from the church building before Easter, and over \$3,500 has already been contributed or subscribed for the purpose. The people of the parish are not neglecting other work because of their effort to reduce the debt, for Grace-Emmanuel is one of the active parishes of the city. A summer home for children is maintained at Pleasantville, a Sunday School is maintained on Randall's Island,

and services are regularly held in the Harlem prison and the Harlem hospital.

St. John's Church, Clifton, Staten Island, re-opened on All Saints' Day, after having been closed all summer for renovation and repair. The interior has been re-decorated, re-carpeted, and the organ re-built. The organ console is now in the chancel, and six choir stalls have been placed as a memorial of the late James M. Davis. An altar desk has also been placed, the gift of Mrs. James McNamee. At the eleven o'clock service on All Saints' Day the rector, the Rev. C. C. Walker, was celebrant of the Holy Communion, assisted by the Rev. J. Newton Perkins. At an afternoon service a number of neighboring clergy were present to extend their congratulations, some of those attending being Archdeacon Johnson, the Rev. John C. Fair of St. Stephen's Church, Tottenville, the Rev. Pascal Harrower of the Church of the Ascension, West New Brighton, the Rev. F. W. Crowder of Christ Church, New Brighton, the Rev. Dr. Henry Anstice, and the Rev. Dr. G. F. Nelson, Archdeacon of New York. Dr. Nelson made the address, bringing a message of congratulation from Bishop Potter on the completion of the building, which, although erected thirty-three years, had never

that it shall be equipped in the most modern hospital style and be made as luxurious as possible without the foolish expenditure of money. The amount of the gift in money is not known, and the plans of the Board of Managers thus far announced are but a statement that the new pavilion will accommodate from seventy to one hundred patients and be so arranged that each patient may have a suite of rooms if desired. The gift relieves the other work of the hospital in that it will take from other parts of the main buildings the private patients, leaving the space for other purposes. The plan of the hospital buildings contemplated the erection of several pavilions, one of which is thus provided for.

The "Sentinel," the mission boat of the Missionary Society for Seamen, was dedicated by the Bishop of New York on Tuesday of this week, at pier No. 1, adjoining the battery. The boat has been in service for some weeks and is used by the Society in visiting the sailors on vessels anchored in the harbor. The Rev. A. R. Mansfield, chaplain of the Society, is in charge of the work.

The illustrations with this letter were intended for that of last week's issue, when the dedication of the altar and rood-wall



NEW ALTAR AND ROOD-WALL, CHURCH OF THE TRANSFIGURATION, NEW YORK.

been finished. At the evening service the sermon was preached by the Rev. Dr. Anstice.

At the Church of St. Mary the Virgin the annual Vespers of the Dead of the Guild of All Souls occurred in the afternoon of All Saints' Day, at the close of the usual parish vesper services. There were more than four hundred persons present. A change has been made in the clergy staff of the Church of St. Mary the Virgin by the withdrawal of the Rev. Adelbert McGinnis, one of the curates, who has been placed in charge of St. Paul's Church, Brooklyn, from the rectorate of which the Rev. R. D. Pope recently resigned to take up work at Tivoli, N. Y. The Rev. J. N. Starr, formerly of the staff at the Church of St. Mary the Virgin, but latterly a curate in Grace Church, Newark, has been recalled to the New York parish to take the place of the Rev. Adelbert McGinnis.

It is unofficially reported that the Rev. Sherrard Billings of the Groton School, Massachusetts, has written the vestry of the Church of the Holy Trinity, Brooklyn, declining the invitation to become its rector. The rectorate of Holy Trinity Church has been vacant since the resignation of the Rev. Dr. S. D. McConnell over a year ago. The vestry had previously invited the Rev. Dr. H. S. Nash of the Episcopal Theological School of Cambridge to become rector, but he also declined.

St. Luke's Hospital is to be enlarged by the addition of a pavilion for the treatment of private patients. The addition is the gift of Mrs. Margaret J. Plant, who makes the condition

at the Transfiguration, and of the new chapel at the Church of the Incarnation, were reported. Unfortunately the photographs were received too late for this issue.

THE ENGLISH CHURCH CONGRESS CONCLUDED.

[Continued from Page 41.]

precious a part of their Catholic inheritance as the Reservation of the Blessed Sacrament for the sick and dying. The Bishop—for I suppose his lordship felt at least conventionally obliged to say something to save the face of the Lambeth "Opinion" on Reservation—expressed himself to be bound by "what was decided by the Archbishops of both Provinces three years ago." He would, however, overlook "any irregularity"—as he was pleased to call it—in the matter of communicating the sick and dying, "which their vicar found it necessary in the spiritual interest of their parish to make himself responsible for." He would allow reservation, but there should not be such a reservation as to be "publicly visible and accessible to the worshippers of the church." As to the ceremonial use at St. Peter's, he desired that it should revert to that which obtained at the time of Dr. Bickersteth's resignation of the See. J. G. HALL.

"EVERY church gets as good a minister as it really wishes. If the church is a sleeping car, the minister is a porter," is the pungent remark of Professor John M. Tyler of Amherst College.—*The Congregationalist*.

Church Congress.

Pittsburgh, Pa., Nov. 3-6, 1903.

THE Church Congress of 1903 fell among hard lines. One of these lines was the general election. The opening service and opening session were held on election day, and Pittsburgh read a meagre account of the same, sandwiched in between election tables and scare head-lines on the morning after. Another line, far from pleasant, was a small-pox scare, worse in Allegheny than in Pittsburgh itself, but bad enough in both. A third misfortune was the weather, which even for Pittsburgh was bad, and a fourth was the simultaneous holding of Woman's Auxiliary and Daughters of the King meetings. The addresses were, as a whole, admirable, although there may have been less popular interest in the topics than obtained in those presented at Providence, or even at Albany. The attendance at the sessions was pitifully small, while the halls, Carnegie in Pittsburgh and Carnegie in Allegheny, were exceptionally large. The veterans were in charge, viz., the Rev. Dr. C. C. Tiffany, the Rev. Dr. Thomas R. Harris, and the Rev. Dr. C. H. Babcock. The largest interest, it may be, attached to the discussion about a change in the name of the Church, and it brought the largest of the day audiences. These audiences were, however, made up almost wholly of visitors, local clergy at some sessions not being well represented. Excursions were taken to steel works at Homestead, and there were views of the pictures in the Carnegie art collection. Many attended also the Founders' Day exercises in Carnegie Hall, Pittsburgh, and heard an address by President Wilson of Princeton University.

THE OPENING SERVICE.

In soot-begrimed Trinity Church, the air thick with fog and the electric lights burning in mid-day, the twenty-second Church Congress opened on election day, 1903. Bishop Doane of Albany was the celebrant in the service of Holy Communion, Bishop Vinton of Western Massachusetts the epistoler, and Bishop Whitehead of Pittsburgh the gospeller. Morning Prayer had previously been read by the rector, the Rev. Dr. A. W. Arundel. The church was well filled. BISHOP VINTON, the appointed speaker, did not take a text and did not preach a sermon. He gave an address, and its subject was the Holy Communion. He pictured differences of the ages concerning that Sacrament, and said:

"What strifes have been over the niceties of performance of a minutely ordered function; what scrupulosities of time and place and preparation of those who would draw nigh to the table of the Lord who bids them come; what questions of who can rightfully administer and who partake of the sacred pledges of Christ's promise to be with His own, in this ordinance of Holy Church and Sacrament of obligation!

"Yet all the time they that are of a true heart, and faithful, have come to receive of their Lord, and have departed from that board strengthened and refreshed. He hath filled the hungry with good things, whether it be amid the incense clouds, or simply the gathering of a congregation around a common table, or the prostrate missionary, dying in the waste alone, feebly consuming three blades of grass as he whispered the words of the Master, 'Take, eat,' with fulness of faith in Him who spake them! How strange, how sad, how pitiful, how wonderful, it all is!

"And may we remember," he concluded, "to thank our heavenly Father this day in our Communion for the good example of one so lately gone to his rest, whom it was my privilege to know, to love, and to see at the first meeting of this Congress, which in its long career has conferred large benefits upon the Church. He was a man who dared to lead when others of his order were held fast by fear and doubting, and who was always ready and brave to speak the conviction that possessed him. I mean, as you know, Thomas March Clark, theologian, doctor of laws, Bishop of the Church of God, yet foremost and supremely the humble, willing, and submissive servant and disciple of Jesus Christ, his Lord and ours."

THE FIRST SESSION.

The opening session proper was on Tuesday evening, in beautiful Carnegie Hall, Pittsburgh. The main floor was filled, and the listeners were attentive. The topic was the familiar one of "Christian Marriage and Divorce." The speakers were able, but the interest flagged. Maybe it was the topic, one certainly not lacking in importance, but one on which the writers and speakers were able to say little that was new—which was not their fault. BISHOP WHITEHEAD welcomed the Congress in an address that was filled with quotations. Barring the latter, the Bishop himself said, among other things:

"We of Pittsburgh need the advice and exhortation of our fellows. Do you feel the oppressive influence of environment? Do you recognize the tremendous masterfulness of that absorbing materialism which makes bond servants of multitudes of intelligent men? Do you not, with us, appreciate the overwhelming difficulty and persistent depression incident to this condition of things? Shout as we may the Gospel message, there is everywhere such rumble and clatter of noisy machinery, such rush and trample of busy feet, such clinking of gold and silver, such ring and clash of steel, that the clearest voices seem to men to be far away and indistinct. With their lips indeed, many acknowledge Christ, but in their lives they bend the knee to mammon, and do not know they do so. There is the sad thing—they do not know it. Then we have, here as elsewhere, a great body of indifferentists, whom you can interest on neither side. They seem to want to be let alone. These are found within the Church as without it.

"In my judgment there are two words which express the greatest need of this Church at this beginning of the century. These are seriousness and statesmanship. I was once told that the sort of Gospel we ought to preach to the people of Western Pennsylvania is the one that everybody likes. Imagine our Lord following that course! Statesmanship is not at all identical with diplomacy. Our Lord was devoid of tact, and He certainly did not strike the popular note. I am persuaded that we must re-cast much of our idea and ideal of what statesmanship in our Church is. Our crying need is statesmanship in the conduct of missions at home and abroad, in our General Convention, in our diocesan conventions."

The first subject for discussion was

MARRIAGE AND DIVORCE.

The BISHOP OF ALBANY hoped the legislation to be framed by this Church would be a canon substantially like that passed by the Bishops and by the clergy in 1901, forbidding all remarriage after divorce other than for causes arising before marriage, and that there should be a separate canon allowing every clergyman to give the Sacraments of the Church to the person declared by the Court to be innocent, in a decree of divorce granted for the cause of adultery; or to a person penitent and separated from the other party, or penitent and in danger of death. There is good reason to take heart about the growth of better and sounder feeling upon this whole subject, not only in our Church, but among all Christian people. An effort to crystallize this opinion into law to make it influential and effective must be in three directions. First, to lift the standards of civil legislation to the highest attainable point. The second effort should be to secure the best consensus of all the Christian Churches upon the absolute refusal of re-marriage to any but the innocent person divorced on the ground of the adultery of the other party; which would be a great step in advance. And the third should be for this Church to take the position, which was two-thirds secured two years ago by the adoption of the canon, which, while it does not exclude from the Sacraments the divorced person in the single instance, does absolutely forbid our clergy to perform any marriage service, under any circumstances whatever, for any person divorced for any cause arising after marriage.

"What is marriage? Marriage is the union of one man with one woman till the union is severed by death. What is divorce? Divorce really is the undoing of the bond of marriage. The other thing not divorce is separation, and I am sure that every consideration of justice and mercy requires its recognition, for there are innumerable cases—cruelty, habitual drunkenness, and the like—which demand freedom from the bondage of living together, to a man and woman, the bond remaining undissolved, because indissoluble, and because of the hope that penitence may one day make possible its actual renewal. Let it always be borne in mind that, except for the Roman disannulment, the Christian Church has nothing to do with divorcing or granting a separation from marriage of any sort or kind. This is purely a legal and civil affair. And one may well paraphrase the Prayer Book statement: What the State joins together the State may put asunder, or what the State puts asunder let the State join together, the Church holding herself aloof entirely from any responsibility, and declining to undo or to do over what she has not done.

"There is a social plea, quite apart from and almost beside the Scriptural and historical arguments, which is crying loud to be heard. It seems to me to say, If there be anything that can be done to stay this foul flood, which is soiling and spoiling the home and family at its very source and spring, in God's name let His ministers rouse up and do it. We have heard much of the extreme to which the evil of divorce is carried in some of our Western states, and of the abomination of pretended residence in them in order to secure a divorce where divorces are easy to secure. I believe we must get

ome. The old State of Massachusetts, founded on the and the Puritan Fathers, with Puritan Bibliolatry bred in its bone, has, by its legislative action, wiped out the old common law distinction and away with the possibility of procuring the separation from bed and board. No matter what the cause or appeal, the only separation that can be given in her courts is a dissolution of the bond. This is Herod's Herod. It is worse than some Roman ecclesiastical grounds of annulment. It is worse than the outrageous absurdities of Constantine's law of divorce, which included sorcery and the violation of graves among recognized causes. And while it is claimed that in the administration of this non-English and unscriptural law great care and scrutiny are exercised, the fact is that to-day in the State of Massachusetts there is one divorce to every fifteen marriages. . . . It seems to me that far more than the teaching of the clergy or the recognition of the Church, it is in the power of reputable men and women to create a power of public opinion which, by refusing recognition to these sinners against God and man, will make them feel that they have not only the enmity of God, but also that they have not the friendship of this world. And in an atmosphere of positive maintenance of high standards of purity a habit of this sort, which violates it, will die its own death.

"But surely the Christian Church has its most solemn duty in this regard. And if even only an impression exists that perhaps no marriage is possible to divorced persons except through re-marriage to each other, we should, I think, seize upon and insist upon it as a bulwark against the advancing encroachments of this sin, just on mere grounds of safety. As men pull blocks of houses down to stop a fire, no measure can be too drastic that can be used in this tremendous social emergency. And when there is at hand, not the impression of a suggestion, but the probability, of a prohibition acted on by the Primitive Church until the time of Constantine, by the Western Church until our own time, by the Church of England to-day, and the Christian State of England until fifty years ago, I cannot resist the conviction that this Church should take the lead in enforcing it so far as its canon law is concerned, and if the stand be taken, it will be followed, I believe, gladly and generally by other communions."

He then took up the question from Holy Scripture, and especially in connection with the contested text, and concluded:

"It is argued that because of the uncertainty of the permitted exception, the Church ought not to forbid the marriage of the innocent party. Surely the argument runs the other way. Because it is uncertain whether our Lord said what He seems to have said or meant what the words seem to mean, because this is uncertain, the Church dares not allow the marriage by giving it her sanction. 'The benefit of the doubt' is not to sanction what may be and is not, but to warn men against it on the ground of its doubtfulness.

"The weight of Scriptural authority is for the indissolubility of marriage. Much textual criticism and much critical interpretation of sound scholars excludes the apparent exception. The Western Church, Roman and Anglican, refuses to accept it. Three hundred years of undivided Christendom deny it. And to-day the horror of the divorce habit, corrupting society, violating the sanctity of life's most solemn vows, confusing and confounding family life, is awakening men everywhere to feel that some barrier must be raised to stop the spread of this foul stream which is poisoning and undermining the home. There is a loud outcry sounding in our ears, and the voice of the cry takes the words of the old prophet, Malachi: 'I hate putting away, saith the Lord the God of Israel.'"

Writers of the second papers at Church Congresses are generally expected to take sides in opposition to the writers of first papers, but the Rev. GEORGE CLARKE COX, Calvary Church, Cincinnati, the second writer on this topic, took precisely the same ground as the Bishop. He treated the topic in somewhat different form, however.

"It has been assumed," he said, "that the only revision is one of canon. I think the marriage service of the Prayer Book needs revision in the interest of accuracy. Lawfulness also needs attention. The most serious objection to the marriage service is one which will bring us at once to the heart of the whole question. We say to the persons present about to be married that 'Marriage is a holy state, instituted by God in the time of man's innocence.' Do we believe that? It is no disgrace to believe that the account of the creation is literal, but it is a disgrace, believing that, to base important Christian doctrines upon it. It is astounding to find the works of Luckock and Scott-Holland on Christian marriage ignoring the hypothesis of some development of the human race from savage or animal ancestors, and also ignoring the results of a reverent criticism of the development of Jewish law. This has been the spirit of all ecclesiastical discussion of this vexed question. It is high time that the inquiry into the facts and promulgation of an ideal be put upon a broader and more permanent basis.

"Our Lord believed that sex relationship is a holy thing; that the holy state is intended to hold between one man and one woman for life; and Jesus held the universal belief of His day about the Adamic origin of man. But we may not conclude that the human race came exactly as recorded by Moses, and that human marriage had been in the early days of God's revelation pure monogamy. . . . Monogamy for life was the ideal of Jesus Christ,

but He made no law concerning it. He was not a law giver. The marriage ideal demands of the Church, in my judgment, that she absolutely decline to re-marry persons divorced for any cause. The Church is a law unto herself. She is enjoined in all things to submit to the authority of the civil law. But in nothing is she enjoined to make her practice conform to that of civil society. We may not interfere with civil marriage, but we have every right to say that we will not bless a marriage contracted in defiance of our own law."

The writer quoted with approval the canon proposed by the Bishop of Maryland at the last General Convention, and considered it in detail. He argued, incidentally, that the degrees of the English Prayer Book, prohibited and allowed, are not binding here, because our Church never accepted that table of consanguinity. Concluding, he said:

"The highest ideal of human marriage attainable is the only one that the Church ought to bless. We should have the broadest tolerance consistent with civic morals in our treatment of those who seek the aid and countenance of the Church. These principles are to be maintained, in my judgment, by refusing to re-marry under any circumstances persons having a divorced husband or wife living, and yet by endeavoring to sift out of a mass of offenders against our ideal those who are guilty and remain guilty of intention and reject them; and then welcome to the Church, which is made up of saints who know what it is to be sinners, all those who wish to turn from their evil ways and live. The same rigor which many would have us use in matters of marriage and divorce, if applied to some other doctrines of the Church would result in thinning out the number of the faithful so that, in very truth, a remnant only would seem to be saved."

The speakers were the Rev. H. P. NICHOLS, Holy Trinity Church, New York, and Mr. Silas McBee, editor of *The Churchman*. The former began with the statement that when it is sought to ascertain the mind of Christ on this matter we are bidden to a feast of ecclesiastical legislation. The mind of Christ cannot thus be ascertained. If the Church refuses to permit separation, she should have nothing whatever to do with a marriage that may make hardness of heart; she should refuse to marry a Church member and a non-Church member. Is the cleavage to be absolute between the State and the Church? Are we to enter into the mind of Christ, or only into a canon? He laid down these points: No Christian marriage ought to be performed for persons who do not subject themselves to an ideal. Christian marriage must not be refused to the innocent party. The Church should be strenuous to purity, and generous to error.

Mr. MCBEE referred to the letter read by him to the Convention of the Brotherhood of St. Andrew, held in the same hall some years ago. It was a letter written by William Ewart Gladstone, and addressed to the young men of America. In it he said that were he younger he would consecrate his life to the securing of greater sanctity to the family. Mr. McBee mentioned the incident, supposed by his hearers to be that of a certain New York family, where a couple, having children grown, were divorced and each re-married, so that the children now know, and come into contact with, two fathers and two mothers. Under the law of the Church as it now reads, our Church could not be a party in the bringing about of such a situation. "Such a future of family life needs to be changed," said the speaker, "and that quickly." He felt that progress is making, that State laws are becoming more stringent, and that judicial decisions are more contracted in the liberties they permit.

THE TRAINING OF THE CLERGY.

Maybe it was the depression of election news, especially news of the defeat of reform in New York City, or maybe it was the weather, the soot, and the fog. Whatever it was, the first morning session of the Congress attracted an audience of only seventy persons. Almost all were of the clergy, and they heard three of the most brilliant addresses of the whole Congress. The topic was "The Training of the Clergy." It were impossible to frame in polite language more severe things than were said about the theological seminaries, about courses of study pursued by the clergy of the Church, and about the clergy themselves as spiritual masters and pastors. The General Seminary, New York, came in for the largest share of satire and criticism, but hardly any seminary was spared. The Dean of the General Seminary listened, sometimes applauded, and finally, when he rose as the only speaker, he remarked, truly, that probably he was about the worst person in the world, under the circumstances of the moment, to speak to the topic in hand. Probably the least severe in his strictures was the Librarian of Columbia University, a layman, who prefaced his paper by saying that he wrote and read with some hesitation, but was not unmindful of the fact that the laity have rights and claims in the matter. Writers who were blunt, bright, and severe, were presbyters. They were the Very Rev. Dr. Charles D. Williams, Dean of Trinity Cathedral, Cleveland, and the Rev. Dr. Alford A. Butler, warden of Seabury School, Faribault.

DEAN WILLIAMS divided his topic into three parts, but applied them all to the theological seminary. The three were thoroughness, modernness, and spirituality. He compared the seminaries with the Boston Institute of Technology, much to the advantage of the Institute, saying the curriculum of the seminaries is "ladylike." Almost anybody can get into a theological seminary, and, almost without re-

gard to what he does while there, he can get out of the end he wants to get out of. Theology is made easy, and as if it is not made easy enough, money is furnished to grease the way. The course covers three years—three short years. Medical courses are four years. We safeguard the body better than we do the soul. A few men well trained are better than a hundred half-baked parsons. Hard work wins the best men, not a watered down theology and a diluted, money-helped course of study. The Church wants piety, but in the effort to get it, those in charge of the seminaries have shut out much we ought to have. The Church needs the three orders in her ministry, but we have changed them to Bishops, priests, and back-door priests. We must revive the office of deacon. We must also have lay evangelists, lay missionaries, and lay everything that can be set at work. Clergy should know men and things. Seminaries ought to be allied with great universities. It is a mistake to locate them in isolated localities. Clergy should be taught to read our splendid liturgy. Instead, many of them, especially from the best seminaries, adopt a holy tone or a holy gibberish, that it is impossible to understand, even if one knows their words by heart, or has a book and follows them. Clergy ought not to go to missions, nor even into parishes, until they have spent their diaconates and four or five years beside in some great parish, where they have a buffer for their blunders, and a tutor to correct them.

The key-note of the paper by Dr. BUTLER, Warden of Seabury, was a plea for adaptation to present needs. He said: Provision should be made for clerical specialists outside of the regular seminary course.

"The highest post-graduate work, however, should be done by the General Seminary. No other is so well located, or so well endowed for the purpose. What it needs to-day is not more buildings, but more professors, more twentieth century methods, more provision for advanced work. I believe that the collecting of scores of country-bred students in an ecclesiastical environment which three-fourths of them can never afterwards occupy is bad for them, and still worse for the missionary work of the Church. If this Church is ever to have a special body of clergy, a body worthy to compare in scholarship with the leaders of the Church of England, we must have one seminary with fellowships large enough to enable the advanced student to devote his whole time to research and study. There is to-day an opportunity before the General Seminary such as no other has, or ever will have, an opportunity to add a higher story to theological scholarship. And by thus adding to the glory of the Kingdom of God in this great nation, it will add to its own glory and become in fact what it has been in name, our one General Seminary for higher theological education.

"Again, the supreme need in every department is more Applied Theology. Abstract truth, truth separated from humanity, is valueless, even God's truth considered apart from its relation to humanity becomes worthless. God revealed His truth for man, and only in its relation to man does it find its divine value. To study any form of theology for theology's sake is a delusion and a snare that helps nobody but the Tempter.

"The only authorized system of theology which the Church has ever given us is the Catechism, and this is all applied theology. If some Professors would go back and master the Catechism's method, the Church would be the gainer, and there would be fewer depositions of honest deacons whose chief fault is that when they face their people with a sincere desire to help them, they find themselves powerless to do so with the abstract and metaphysical speculations of the classroom.

"The first book that ought to come into the training of a clergyman is the Bible. Happily the time is past when the Bible was the least studied book of the Seminary, but we are not wholly free from the idea that the Bible is chiefly valuable as a lumber-yard of textual timber for the erection of theological platforms.

"My firm belief is that no man under 40 years of age is fit for ordination unless he can read and explain the New Testament in the original. The question of Hebrew is another matter. It is a growing conviction, even among our few Hebrew scholars, that it is a mistake to make Hebrew obligatory. Comparatively few students can master Hebrew and also do justice to their other studies. My own experience is that outside of first-class college men nearly every man who takes Hebrew does it at the expense of all his other studies, and fails to become master of either Hebrew, Greek, or English. Hebrew should be promoted to the post-graduate course and stay there. The student who is really master of his English studies, Greek New Testament, and the Septuagint, should be entitled to the degree of Bachelor of Divinity.

"The next study to receive the strongest emphasis ought to be the one that for forty years has been shamefully neglected. Pastoral Theology, in its largest sense, includes the Cure of Souls, Homiletics, and Liturgies. The imperative importance of this Chair is found in the fact that it is the only one which teaches the student how to adapt, adjust, and apply to parish work the instruction of all other Chairs.

"The Cure of Souls is the very heart of all ministerial work. To be loyal to the Church, it must begin at the Font, where the young soul is made a member of Christ. Certainly it is the duty of the Anglican Church to do one of two things, either to strike out of the Prayer Book her whole system of Child Education and Christian nurture, or to demand that her clergy should be trained to do what

the Prayer Book requires, to give regular catechetical instruction. I consider it an honor to stand here as the representative of a Seminary that for over eight years has made Catechetics a required study. And I am happy to add that this long neglected instruction is now gaining ground in most of our seminaries.

"Homiletics ought to include Humanics, the study of human nature. Most young priests desire to adapt themselves to men, to help souls honestly to turn to God, but they do not know how. Most of them are ignorant because the seminary obliged them to give so much time to the heresies of sinners who were dead ten hundred years ago, that no time was left to study the nature of men now living in their parishes. A conscientious pastor said to a vestryman: 'I want to help my people, and I try to get near people, but somehow I fail.' The layman answered: 'My dear sir, you cannot get near to a man by climbing up on his corns.'

"Again, there is no surer stepping stone to pastoral power than acceptability as a preacher; yet there are few things in which the student receives less instruction. A cultured clergyman said to me: 'Preaching cannot be taught; preachers are born, not made; everyone must find out his own way and follow it.' I know from my own experience that this is untrue. I know that any student who is able to write a good letter can be taught to write a good sermon, one that will hold the attention, strengthen the heart, and arouse the conscience of his people. Whether he will become a great preacher depends upon the size of his own soul; for the most powerful factor in the making, or the unmaking, of a sermon, is the man behind it. It is inexcusable neglect in the seminary which puts a large-hearted pastor into his pulpit to stop and stumble, and to repel the very souls he wants to help."

The Librarian of Columbia University, Dr. JAMES H. CANFIELD, himself also the Warden of Archangel Church, New York, kept up the fire, and was applauded as liberally as the presbyters who preceded him. He told what the laity demand. "He who is adequately prepared for the priesthood," said he, "should bring to it, first, a sound body. You will recall the extraordinary care used to secure perfect bodily health in the priests in the ancient Temple, and this is not without its lesson. . . .

"To this he should add such general education and culture as are represented by an approved and standard college course: a modern college course, in which such humanities as economics and sociology and political science and industrial history have full recognition. Consciously or unconsciously, we Americans have expressed our appreciation of the place and value of college training, in that we have so chosen our public servants and representatives that one per cent. of the population (college bred) holds forty per cent. of all the positions of trust, honor, and responsibility in the gift of the people. The priesthood, as the laity see it and accept it, as a great profession and as a sacred trust, cannot afford to fall behind in this matter.

"The laity cannot and do not assume even to suggest what form the work in technical theology should take, how much time should be given to that which is exceedingly remote, how much mental and spiritual energy shall be expended upon that which seems at times rather mouldy. But that part of the laity which is at all informed in educational thought and present-day methods insists that topical schemes and the study of sources and the use of charts and all similar modern helps ought to have due consideration and recognition, and the laity in general believe that somewhere in the course of training demanded as preparatory to the priesthood there should be sound, and persistent, and sufficient instruction in these four subjects: (1) voice-building and use, to the point of distinct enunciation, proper emphasis and pleasing modulation; (2) the details of parish organization and administration, surely at least until the fact of marriage and the legitimacy of children are duly established by proper and accurate and authentic records, till such account is kept and rendered of the moneys passing through the rector's hands as will guard him against an intolerable confusion of his private and official finances, and until at least an outline of the history and work of the parish is preserved for posterity; (3) a careful study of the place and value and methods of the modern Sunday School; and (4) such knowledge of the sociological movement of the day as will throw some light upon the reasons for a multiplicity of parochial relations and undertakings, opportunities and duties, never dreamed of even a single generation ago."

DEAN ROBBINS referred, upon rising, to the severity of the language used by the three writers, but acknowledged its courteous form. He said he was almost inclined, at the moment, to break a pledge he had given less than a month ago, not to outline in advance the policy of the General Seminary. He thought it wrong to isolate seminaries from the experience of clergy after they leave seminaries. He gave a long address upon the effect of seminary training upon character, and coming to criticisms made in the papers he had just heard, remarked that he saw dangers in seminary life. Doors of seminaries should be thrown open, as one of the writers had declared, and he announced that the General Seminary has come into the closest possible relations with Columbia University. He entered a plea for the retention of Hebrew, and admitted the danger of special financial aid. He thought students ought to meet competition and take care of themselves. Bishops should, however, be urged not to send men to the Seminary, with letters of introduction on which a postscript appeared asking the Dean kindly to furnish scholarship

and keep. Until a seminary teaches that Gospel messages do not depend on literary form, nor upon amount of information contained therein, but upon the heart and spirituality of the preacher of them, it has not learned to teach aright. There are among students, as he has observed them, doctrinaire notions that militate against spirituality, and especially against the missionary spirit. Partisanship also stultifies and kills.

The Rev. Dr. W. W. WEBB, President of Nashotah House, a volunteer speaker, described conditions, especially in the West, and said they must be faced. It is not theories that confront the Church. The class of men coming to seminaries is changing, not alone in America, but in England and in France. We are now, in the West at any rate, getting some men who have had practical training. He wished Nashotah House were located at Madison, in order that it might be affiliated with the State University. Some men at Nashotah do not rise at 6:30, at least not without urging, to go to an early Celebration. He could not help thinking that such men were not going to amount to much to the Church.

The Rev. R. L. BRYDGES of Islip, N. Y., suggested a settlement on the west side of New York City, to afford practice for General Seminary students, and urged the advantage of St. Stephen's College, Annandale—he was supposed to mean that institution although he did not name it—being brought to Morningside Heights and affiliated with Columbia University. The Church gets the top and the bottom, but it does not get the middle. The Church of England has the same shortcoming. The Church needs such a college to draw from the middle.

DEAN HART of Denver suggested that every clergyman re-read his Ordination vows, and the service for the Ordination of priests, upon the anniversary of his Ordination.

THE LIMITATIONS OF INDUSTRIAL LIBERTY

was Wednesday evening's topic. Some strong statements were made, but not much was added to the stock of information on the labor problem. A spirited address was made by the Rev. Dr. W. D. MAXON of Christ Church, Detroit, and an able address, filled with information, by Prof. Henry Loomis Nelson of Williams College. The Rev. R. L. Paddock of New York, wired that he was tired out in the work of fighting for good government and could not come. "There was never a time when wage earners so needed wise friends as now," he told the Congress by telegraph. Volunteer speakers were the Rev. Dr. S. D. McCONNELL of New York, and Dean Hart of Denver.

The opening paper was read by the Rev. J. B. THOMAS, Ph.D., of New York. It was academic and filled with many illustrations drawn from German experience. His recommendations were striking, practical, and seemed to the Congress to be in the line of possible progress.

"We may prevent some of the corporations from taxing us for their own benefit," he argued. "The man who rides on the government railway in Germany pays, in addition to his car fare, an indirect tax to the public treasury. Moreover, he helps support a system that makes anything like a secret agreement or discrimination in favor of private corporations an impossibility. We may protect our industrial liberties by municipalizing our street railways, our lighting and water supplies. The objection most usually urged against this proposition is that, whereas it might succeed in a paternal government like Germany, it would be bound to fail here because it would increase the patronage of the boss. To make this admission is to allow that an imperial government is better able to protect the liberties of its subjects, than a republic. The fact is, however, that such socialization of natural monopolies would not increase but curtail the powers of the boss. Corporations are the largest contributors to campaign funds. There should be legislation to protect the small investor. The law should enable him to ascertain how much stock the insider and the underwriter take, and what they pay for it. Our laws have abolished duelling and private warfare because they are a public menace. Our laws should abolish strikes and lockouts, the private warfare between labor and capital, because that is also dangerous to the non-combatants."

"Liberty is a question of economics," began the Rev. Dr. MAXON of Detroit. Quoting another, "Man is what he eats," the writer considered the topic under the two heads, expansion of opportunity, and the extension of combination. Under the former he said in part:

"I observe a strangely complicated, bewilderingly acting machine, set up in our social economic system, which has most variable facility for grinding out vast fortunes, promoting monopoly, checking wasteful competition, raising salaries and wages, increasing the cost of living anywhere from twenty to forty per cent., intensifying class bitterness, inciting strikes, boycotts, and injunctions, prematurely retiring older men into hopeless inactivity and fear of poverty, making the younger men old before their prime, and stimulating the spread of liberty-nullifying socialism. Out of industrial opportunity has come enormous wealth-production, but it is admitted by candid observers that the workers at the lower level, the more direct instruments of wealth-production, are denied or restrained of their just share in wealth distribution and so far limited in their proportionate enjoyment of industrial liberty.

"In part legitimately to disarm wasteful competition and to reduce cost of production, and in part illegitimately to glut the pas-

sion of individuals for commercial dictatorship, separate corporations have passed into trusts and trusts into well-nigh invincible federations of manifold allied industries. These combinations of capital, however vital to the commercial advantage of the industries they comprehend, are come, whether justly or unjustly, under profound public distrust. The idea of the centralizing of such gigantic power in a few masterly leaders is abhorrent to deep-rooted American principles and to the established prejudices of human freedom.

"So long as the spirit of fair play and respect for freedom control the sympathies of the American people, the trade-union need fear only such foes as spring forth from within its own household. The right of wage-workers to combine for the betterment of their condition, to maintain a higher standing of material living, is as clear and unquestionable as the right of a congregation of Christian people to assemble for public worship. In pursuit of that right, through a half century of struggle against tremendous odds, labor has secured a position from which it cannot be dislodged except by its own folly. Not to the willing concessions of employers, but to its own persisting passionate protests, made increasingly effective by ever-strengthening organization, is its position of influence due. The trade-union is justly entitled to be tried in the balance of public opinion by its true spirit, highest aims, and best results, rather than by the errors and violence of its weakest and most turbulent elements.

"Parkism and the spirit which fattens it is not of the essence of the trade-union, but is inherent in selfish, brutal, covetous men of whatever class or order. But Parkism and its brood of foul spirits must be authoritatively exorcised by the union, if the union shall expect the people of this country to believe in its serious desire to promote industrial liberty. 'I don't care a continental whether Parks got money from the bosses or not,' said a member of a New York labor union the other day; 'He raised wages from \$2.50 to \$4.50 a day and that is enough for me.' Such unblushing highway-robbler philosophy emits the effluvia of the State's-prison rather than the wholesome air of a liberty-respecting labor-organization, and the sooner the union disinfects its ranks from such mal-odorous philosophy, the closer will it come to the confidence of the American public."

PROF. NELSON, an educator of youth in his mature years, was long the educator of the public through the newspapers. At one time private secretary to Speaker Carlisle of the House of Representatives, at another the editor of *Harper's Weekly*, and always connected with the best examples of daily journalism here and abroad, he brought to his topic ripe experience and keen observation. So far sharp differences between views of writers and speakers had not been shown. There came the nearest example of pronounced views in the paper presented by Prof. Nelson. In it was not a reference to the spiritual, or the superhuman. It was purely a this-world argument.

"The only authority that may limit civil or industrial liberty," he began, "is the state. The law limits liberty for the welfare of society. Had there been no industrial liberty, the wonderful modern achievements and progress would not have been possible. Wherever legislation or trade union have interfered with industrial liberty, degradation of labor has followed. Harmonious combinations have brought about and made possible much of the progress of the last one hundred years. The cost of production has been reduced from eighty to forty per cent. Five men do the work of eight or nine, and each receives in wages all that the eight or nine formerly received, and more. The civilized world has been made a neighborhood by individual effort. In this the men who have worked for wages have been the largest gainers. The census of 1900 shows that in fifteen hundred different industries, employing almost 5,000,000 persons, that while the number of wage-earners increased in the decade 95 per cent., their wages increased 45 per cent. We are told the public, that is, the state, ought to furnish capital for industrial enterprises. That plan was tried in France in 1848, and dismally failed. The wage-earner has opportunity for ownership as never before. Social unrest is due to a search for an impossible cure. In the fourteenth century England tried to control labor. In this century trades unions are trying to do the same."

The Rev. Dr. S. D. McCONNELL of New York said that commerce in the past has been limited. It is only recently that it has been free. And under that freedom it has made more progress than during all the centuries. Evils have arisen that frighten us. We all see these evils. But when we try to limit the evils by legislation, wise men hesitate. There is no power in the state to limit production. Who will limit wages? Who will determine the value of stock? Who can say how much profit shall or shall not be made? Where shall we begin, and where stop, in the task of distributing profit? You reply, The State. But the state is you. The speaker thought he preferred trusting his life to President Cassett of the Pennsylvania Railroad, and his subordinates of many years' training, to trusting himself to Senator Quay. We take up the question of industrial liberty and its limitations. Who shall limit it? We have laws enough. There are only two laws that affect the matter, and they are both in force. One is "Thou shalt not steal" and the other, "Thou shalt not kill." Stealing is a highly decorated affair often. And as for killing, indirectly many of us are not wholly free. For example, the greed for cheap garments, made in sweat-shops. The

greed of luxury is at the base of many labor troubles, and in that greed most of us share. Everybody is dead set at the task of making money, and then of enjoying it. Liberty will come when the capitalist strikes and says he has enough money, and when the laboring man strikes against wearing out his last breath, and says likewise that he has enough.

DEAN HART instanced cases in Colorado where one house by unfair opposition, drove men into bankruptcy. The remedy lies in the conversion of the individual, and to that task the Church is committed.

Thursday's sessions, morning and evening, were held in Allegheny because of a local celebration in Carnegie Hall, Pittsburgh. Not far from one hundred persons attended in a hall seating one thousand. Rain fell heavily, and the prospect would have been gloomy, save that the fog prevented anybody seeing anything, even the gloom. The morning topic was

THE EVIDENTIAL VALUE OF CHRISTIAN EXPERIENCE.

The first writer was the Rev. Dr. W. R. BREED of Lancaster, Pa. His paper was long, but he completed it within the specified time by reading at break-neck speed. He laid large emphasis upon feeling. Indeed, he was so severe in his discount of the intellect that the Rev. Dr. Worcester of Philadelphia took strong exceptions to the point, when the latter came up as a voluntary speaker. All he said, however, would probably have been accepted by the writer of the paper, and some thought the volunteer speaker was needlessly severe. The writer thought it remarkable that the controversies of the recent past, say a hundred years or so, have not destroyed faith where faith already existed. The reason they have not, he argued, is the fact that faith is founded on experience, and is not a production of the intellect, nor a process of it. Logic cannot construct faith. The speaker enumerated a large number of valuable incidents, but said their value is secondary. As to what constitutes proof we are not concerned as a matter of interest, but only in its bearing upon reality. My experience is valuable when it is fitted to a corresponding experience of other men. The Church never accepted the extreme experiences of St. Augustine as a Northerner. The Church needs men who have lived the universal experience in his own life. In ritual and in theology we don't agree. Men who preach some scheme gathered in some seminary will fail. The writer described the period of the Boyle lectures, and gave large credit to John Wesley. Instantaneous conversion was for St. Paul, but not for St. John. Wesley's followers number twenty-five millions, gotten because Methodists turned away from intellect and turned to experience. Do we not need a revival of evangelism, and is not evangelism the heart of all religion?

A strong paper of the morning was that of the Rev. FREDERIC PALMER of Andover, Mass., because suggestive and scholarly. "The conception of a miracle," observed the writer, "as a breach of natural law, is one of those inheritances from Hume which have wrought havoc in theology. But it was not possible to recognize that a miracle is just as much in accordance with law as any other event, until the dualistic view of mind and matter had been modified, and larger conception of personality had been thrown open. In this the discovery of thought-transference is the key. Thought-transference, personality-transference, power-transference, each is involved in the other. Prayer is another of the processes which are placed on a scientific basis by a discovery of the subliminal consciousness. Its direct communication of mind with mind through their sub-conscious sides is what psychology is now asserting as a fact of human nature. But that is what religion has always asserted as existing between man and God. That man could send an impetus God-ward and that it really reaches the infinite mind; that God could send an impetus man-ward, and that it recorded itself deeper than his consciousness; this was the conviction of every God-acquainted soul long before the Psalmist wrote:

"One kind of prayer is sometimes questioned by those who grant the possibility of prayer in general; and that is, intercessory prayer. This would readily be conceivable if it could suppose God a being who needed to be teased, or who has His favorites whose requests He readily complied with. Here comes the psychologist and tells us that this impress of one personality upon another is not necessarily mediated through the senses, and therefore is possible regardless of time and space. The wave of desire which I throw out towards my friend on the other side of the globe may—we cannot say will, but may—reach him undeviating and impart immediately to him the help with which my love has freighted it. My prayer for him becomes thus a line direct from me to him. But it may also go around by way of God, and add the power of the human arm to the divine arm."

Mr. George Zabriskie of New York, one of the programme speakers, was unable to be present. The two speakers were the Rev. C. L. Slattery of Faribault, Minn., and the Rev. Dr. Worcester of Philadelphia, the last named volunteering.

DEAN SLATTERY defined Christian experience as the speaking of God to the individual soul. He found the assurance of this experience in God's love for the individual, which was so thorough-going that it could not be content with any outward symbol, however valu-

able, but must speak its love directly to the heart. After illustrating his meaning in actual life, he fixed the test for its reality, not in the individual experiences of others, but in the record of Christian theologians—who, he said, gathered up the experience about them and the record of autobiography, and cutting away all exaggerations, deduced from it general laws of experience. He showed this to be a scientific method, approved by the sound philosopher of any school, whether pagan or Christian. If Christian theology confirmed the reality of a man's experience, the man could be sure of its validity. Nor could one who had no experience be doubtful of the reality of such experience in others. Luther had for years believed in the doctrine of forgiveness, long before he felt the experience of forgiveness in his heart. Only the possibility of such an experience is universal.

The speaker then gave three examples of the way in which such experience could be made into valid evidence. First, unconsciously, as when Saul of Tarsus looked into the face of St. Stephen to see the agony of a dying fanatic, and saw, instead, a face, as the face of an angel, telling of a communion with some unseen and comforting Friend. St. Stephen intended no evidence; unconsciously he gave it, and Saul was haunted by the evidence till he too saw Stephen's Friend on the Damascus road.

The second way of transmuting Christian experience into testimony was, the speaker said, when a man came so close to another that in the sympathy of an intimate moment he told the depth of the love God had given him, and together they looked upon an experience which was the possession of one alone. He quoted a part of Matthew Arnold's *Buried Life* as the most telling description of this mode of testimony.

The last method was a public one—the only public one which the modern world would recognize—the testimony of the Christian preacher. He alone, though in general language, might safely tell in public what God had told to him. It is, he said, the duty of the Christian preacher to pass on the outward treasures of God's love—the Gospel, the Sacraments—unchanged and undiminished; but it is his glory to assure men, by vital witness, that Christ lives among men as truly to-day as in Palestine nineteen hundred years ago. Men must know that the preacher is preaching, not what he has read in a book, but what God has told him face to face.

The Rev. Dr. WORCESTER thought the papers, the first one especially, belittled the intellect too much. Man believes in God because he needs God. If faith is worth anything it must proceed along rational lines.

THE MIRACULOUS ELEMENT IN CHRISTIANITY.

The weather had cleared, in part, by Thursday evening, and an attendance that suggested former years was on hand in Carnegie Hall, Allegheny, to hear about the miraculous in Christianity. The first writer was the Rev. Dr. E. E. WORCESTER, St. Stephen's Church, Philadelphia. He felt a bit afraid of a topic, he said, that had, for sixty generations been battled with, and despaired of saying much that is new. He did not enter into the probability of miracles, he said, and yet it seemed clear that subsequent speakers reckoned that he did so enter.

"The tendency of the times," he said, "is to convert miracles into history, the miraculous into the historical. It cannot successfully be done. The dominating philosophy of to-day rests upon divine law. We cannot rest content with the agnostic conclusion. It is said by some that miracles were performed to create and fortify faith. They are, as a matter of fact, heavy burdens upon faith."

Following this, the reader confined himself to the miracles in the life of Christ. They are, he thought, secondary in importance, and are often forced out of that position. He divided them into miracles of mercy, of expulsion of devils, of raising the dead, and of nature. Under the last head he considered the feeding of the five thousand. He himself once witnessed, he said, a series of cures quite as startling in their suddenness and effectiveness, for the moment at any rate, as cures recorded by the Evangelists. The trouble with them was that they were not permanent cures. "As to that," remarked the writer, "we are not informed that the cures effected by Christ were permanent, either." Expulsion of devils he thought might easily have been cures of insanity, nervous troubles, and hallucinations, and he spent some time explaining such ailments, and showing how the narrative of the Gospels fitted modern diagnoses of these ailments. Under raising of the dead, he counted that Lazarus and the daughter of Jairus may have been sleeping merely, especially recalling the saying of Jesus that the latter was not dead but sleeping. The assertion he took in a literal sense, and appeared to the audience to rule the two events just mentioned out of the list of real miracles. Only the raising of the son of the widow of Nain remained to be considered. It was baffling, unless it be counted a miracle.

The feeding of five thousand persons meant the creation of new matter, and that was a process that involved, in some degree, the whole creation of worlds. The writer could not help contrasting the humble position of Jesus and His disciples, without where to lay their heads, while He possessed this latent power to create plenty. There seemed to be no adequate reason for the miracle, and no especial use. It was simply a miracle of brotherly love.

The second of the readers, the Rev. CHARLES FISKE, B.D., said that the question of the miraculous in Christianity was a very prac-

tical one. We meet everywhere in our day with a tone of thought that is distinctly favorable to the most lofty conception of the human character of Christ, and as distinctly unfavorable to the glorious nature of His birth and the miraculous concomitants and surroundings of His life. And there is a feeling that the two things can be separated: that it is possible to revere our Lord's spotless life and self-sacrificing death, and at the same time gloss over certain statements about His work. We are told that while there are great numbers of Christian people to whom the miraculous presents itself as a natural and integral part of the Gospel story, there are many others, by their cast of character or the circumstances of their education, imbued with the scientific or historical spirit, who find that their faith does not and cannot depend on evidence such as is adduced for miracles. It has been pleaded that between these two classes of men controversy will be fruitless, and that those therefore whose faith is bound up with physical miracles may reasonably be expected to bear with others who cannot halt where they have halted on the road of historical investigation, or who stumble where they tread firmly.

In examining this position, Mr. Fiske's claim was that it is absolutely impossible to give serious thought to the character of Christ without being confronted with the nature of His claims, and the moment we consider His claims we are met by Augustine's dilemma, "Christ, if He is not God, is not a good man." We are obliged to answer the question, "What think ye of Christ?" and the answer leads us to the only reasonable explanation of His character that is possible, an acceptance of the Catholic doctrine of the Incarnation. If this is accepted, the greatest of all miracles is established, and then all other marvels of the Gospel fall naturally into place.

It will be seen, Mr. Fiske said, that there is no attempt here to argue for the possibility of miracles. And for this reason: The inability to accept the miraculous is not due so much to reason as to a conviction which really is caused by the mental atmosphere of the objector. The only way to overcome the difficulty is to change the atmosphere, so to speak: not to argue on details of evidence for the Virgin Birth, for example, or the fact of the Resurrection, or the reality of the minor miracles of the Gospels; but to compel men to answer this question: Who is Christ? How do you explain His life? What was its meaning? What possible conclusion can you reach from the study of it, except the conclusion that here earth and heaven met, that this life is the translation into human action of the life of God Himself, that here is One who is the Word made flesh, the very image, the express likeness, the stamped copy of the invisible Creator and Controller of the universe?

Again, it was asked, If we begin the rejection, of the miracles, where are we to call a halt? If they are a mere torrent of legend, how much are we obliged to include in this legendary accretion? Above all else, is the resurrection (for the literal truth of which Christianity is answerable with its life)—is this to be included?

It was claimed that the evidence for the resurrection is of a totally and absolutely different character from the evidence for the other miracles. Here we have not merely the records given us in the Gospels—and they cannot be accounted for except by assuming the reality of this alleged fact; the more we examine them the more we see that any theory that the accounts of the resurrection are the result of a deliberately concocted fraud or of some species of mental hallucination on the part of the disciples, cannot possibly explain the phenomena we meet—we have not merely the records of the Gospels or the statements of the universally accepted epistles, but the fact of the existence of the Church itself, the fact of its foundation upon what must have been (if Christ was not raised) a dead hope, the fact of its rapid growth out of a state of depressing bewilderment and despair, of its organization in confidence and enthusiastic assurance after the darkness of disbelief and doubt, of its existence through the centuries as the testimony to the truth of this thing on which all its work and all its preaching rested, of its continual celebration of the mystery Jesus instituted before His death in prophecy of the approaching end. All this is evidence which the simplest can comprehend and of which the most unlearned can judge.

If the resurrection is accepted, however, it is childish to object to the other miracles of Jesus, or to any other Christian miracles, provided they be sufficiently attested.

It seems plain, therefore, that the main objection to the miraculous rests back upon the deistic view of God and the world. If we believe that the Father is still at work in the world ("My Father worketh hitherto and I work"), and if we can accept the life and character of Christ as a manifestation of this unceasing activity of God; if we can realize that in the resurrection and the events which sprang out of it there is an influencing of that creative power of God which we can never imagine to be away from His creation—then miracles fall naturally into place, as an accompaniment of this current of divine life which need not be confined to those channels with whose course we are perfectly familiar. To quote an expression of Harnack, "The question of miracle is of relative indifference in comparison with everything else which is to be found in the Gospels. It is not the miraculous that matters; the question on which everything turns is whether we are helplessly yoked to an inexorable necessity, or whether a God exists who rules and governs and whose

power to compel nature we can move by prayer and make part of our experience."

Mr. Fiske closed by calling attention to several facts: (1) That miracles are not sporadic, but gather around great periods, which mark the commencement of some special divine act of mercy or judgment in the human story. (2) That they are not scattered broadcast over the pages of the Gospel narrative, but are confined to these periods. (3) That they are not necessarily wrought by the overturning of law, but that there may be spiritual laws to which they conform, even as there are natural laws by which we explain events in the material world.

The Rev. Dr. McCONNELL was the first speaker, and his remarks afforded intense delight. He differed markedly, and once referred to that difference—from his successor in St. Stephen's, and the audience showed its appreciation of his position, and disapproval of Dr. Worcester's position, by prompt applause. In part he said:

I do not stop to define the Word Miracle, for as the word is commonly used, its meaning is perfectly well understood. I use it in the sense in which the every-day man uses it, and understands it.

That which we call "The Order of Nature" is only God's routine way of doing things. There is no dynamic in Nature. Its propulsive energy lies behind it and is derived from outside. At least so we believe. And I venture to say that nobody disbelieves it. The Agnostic says that he does not know whether this is so or not, and we have no quarrel with his statement until he is misguided enough to assert that nobody else knows, and then we have him. He then becomes a "fool" in the old Scriptural sense, having "said in his heart that there is no God," all that he is warranted in saying, being that he does not know any.

The "uniformity" of nature is God's routine, and a very perfect routine it, upon the whole, shows itself to be. But the simple question before us is: Does God ever vary His routine at the request or in the interest of any intelligent person or for any moral object? This is the question of Miracle, and is, as I have said, a very simple one. What answer is the Christian obliged to give to it? I reply, he must say Yes; and he will be wise to say it without grudging or hesitation. I am constrained to think that he is not as wise in this particular, often, as he should be. He is apt to evade the question if he can, or if driven into a corner, to make the admission as though he wished it were not needful.

The Christian believes that God has varied the routine order of Nature in the past at various times, in various ways, some of them recognized and striking, and probably far more frequently unrecognized and unsuspected, maybe, by the very persons in whose interest the interposition has occurred. He believes moreover that God is always ready to do the same thing upon sufficient reason being evident.

But when we have said this we are obliged to give a reason for our conviction. Just here is where the Christian of to-day confronts his peculiar difficulty. For many ages he was accustomed to say that he believed in the miracles because the testimony to the facts of their occurrence was so convincing that it could not be withstood. This answer no longer serves. In the first place, the idea of the uniformity of Nature in any real sense is a modern idea, but has already become so fixed that it controls all thought. In the second place, we have come to see that Hume was right in his dictum that no testimony would prove a miracle. Of course it will not. Testimony is itself a phenomenon which operates within "Nature," and cannot conduct us to facts which lie outside that area.

Only the man who is antecedently "religious" believes in miracles. He is prepared to admit them because he has already admitted the great miracle of God. Belief in God as an actual, living personality, goes before belief in miracles. Belief in the supreme value of goodness and the moral order also precedes it.

When such an one stands in the presence of Christ he is convinced, but not by a process which will give account of itself in terms of the intellect alone. It is true that some are pleased to think that the Christian record and the Christian Christ can be emptied of the supernatural and still remain of supreme moral value. No doubt much that is morally valuable would remain. But the trouble with this residuum is that it does not interest the world. The purely human Christ is a figure so vague, pallid, unsubstantial, that it compels no attention.

But let me hasten to add that our acceptance of the miraculous does not rob us of our common sense and power of discrimination. The very fact that we hold miracles to be of such value and significance makes us careful, cautious indeed, about admitting any particular one alleged. Faith is so valuable a thing that we are bound to be economical, not prodigal, of it. We go with Professor Huxley in maintaining that no scientific man is warranted in saying *a priori* that miracles are impossible; that it is purely a question of evidence; that upon sufficient evidence being adduced in any case, belief must follow. But, we admit and rest largely upon a kind of evidence which is valid for us, and is not valid for him. We have no quarrel with him or his kind. We only wish that he could see some of the realities which we see.

The Rev. Dr. W. W. WEBB of Nashotah, the last appointed speaker, asserted as strongly as he could his belief in the unity of nature and the power of natural law. Before taking priest's orders

he had taught natural science. The tendency of modern science is toward unity. He might, he said, throw a book into the audience before him, and, given the force with which it started, and the other conditions, it could readily be figured out with what force it would strike somebody's head. But, and mark the point, nobody could tell in advance just when he would choose to throw the book, or with what force, strong or slight, he might throw it. Replying to Dr. Worcester's trouble about the miracle of the feeding of five thousand, and his statement that to grant it involves the very creation of all worlds, Dr. Webb said that the same God that made the world could also make a little bread and a few fishes, more or less, and at any time He pleased. There is no reversal of God's law in a miracle. The purpose of miracles is to verify the coming of Christ. Christ gave the challenge: "If I do not the work of My Father, believe Me not."

FATHER OSBORNE of Boston, a volunteer speaker, said we live in a supernatural world. God is in the world, Christ is in us, and we in Christ. If we were not so material, but more spiritual, we would have our eyes opened, and miracles would surprise none of us. There is a great craving to-day for Christ. Men believe in God. That is why witch women and commercial imposters succeed. The people want to see God's power manifested. They will follow anybody who professes to be able to show God in action. He was glad the audience did not applaud the reader of the first paper. He spoke of holy unction, and its disuse, and asked that the Church might have it back again. He related a story of his father who, as a chaplain, knelt beside the operating table and prayed for a man whom the doctors said could not live after being put under the knife. After the prayers the same doctors said a change had been wrought, and that no surgery was needful. The man recovered. He told of two ladies who, yearning for the Church in its fulness, went to the Quakers for a time, and thereafter back to the Church, better and richer spiritually because better able, by contrast, to appreciate Catholicity.

THE NAME OF THE CHURCH.

Not until the closing day did pronounced differences appear between writers and speakers. Unlike previous Congresses, session after session witnessed a platform at unity with itself. There were heard varying views on the subjects, but affirmatives and negatives did not come out into sharp contrast until the Rev. Dr. CLENDENIN and the Rev. Dr. HUNTINGTON took up the change of the name of the Church. The rector of St. Peter's, Westchester, New York City, took the ground that the name ought to be changed. Following were some of his points:

"The first word of our name is associated with a religion, while of noblest intention, yet a religion which has no past, no authority, and no definite faith but negation. Protestantism has no past which links it with the first days of the Christian Church. If Protestantism in any of its myriad forms of negation is the true religion, then for more than fifteen hundred years, anyway, the gates of hell prevailed against the Church of God. To associate the Body of our Lord with Protestantism, is to confuse an already bewildered world not only as to where to find the true Church, but also as what to believe regarding the Incarnation, for the Church is the extension of the Incarnation."

"It is said, however, that we must continue to protest against the Church of Rome and her errors. Is it really necessary to do this in our name? Rome, though in grievous error, is a sister Church. What would any of us think of a man whose sister had erred, who thereupon would change his family name to one which would perpetuate the error and wrong of his sister?"

"We hold the Faith and offer the worship of the Church which went forth to win the world for Christ, before the Roman claims were heard even in Rome. We have nothing to explain. It is Rome that must protest and explain why she has changed the constitutional government of the Catholic Church into the absolute monarchy of an imperial Caesar, and why she has added to the primitive and historic faith."

"While lecturing in a distant city, one of our Bishops, went on to prove that we were a true part of the primitive Church—a true part of the Catholic Church of all past ages. He had to explain that this was a fact in the face of our strange name. He made the best case he could of the apparent contradiction. A week after, there came to the same city the Roman Bishop of that Province. After showing the Church of God to be that which must be indissolubly linked with Apostolic days, and that Protestantism had no such past, he remarked as a matter of passing interest, that in one of the Protestant bodies there was found a group of men who claimed a descent from Pentecostal days—men who said they were Catholics and true Catholics. 'You are to judge a religious Communion, however,' said the Roman Bishop, 'not by what any man in it claims it to be, but what it calls itself in its Canons and constitution—above all by what it calls itself in its leading book of devotion.' Then taking in his hand a copy of our Canons, the Roman Bishop said: 'This is what I read—"The Canons for the government of the Protestant Episcopal Church in the United States of America." Not a word about Catholic there!' and his audience applauded."

"Then holding before them a Prayer Book, he says: 'This Book is sacred to the Communion of which I speak—by all the most tender and holy events of a man's life. Surely this Book will tell me

truly what this Communion is, and this is what I read when I open it—"The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America." Not a word about Catholic there.' 'Who ever heard,' said the deep Roman Bishop, "of any true part of the Catholic Church, which was ashamed to say it was Catholic!"—and his audience cheers."

"Said Cardinal Gibbons, not long ago—"If the Protestant Episcopalians think they have any just claim to the name Catholic, why not come out openly and write it on the title-page of their Prayer Book? They do not do this because they do not dare to openly proclaim what only vainly and privately they call themselves."

"This is the gauntlet thrown at our feet. The man who next year votes to retain our present name, leaves the gauntlet where the Roman Cardinal threw it. Whether he means it or not, the man who next year votes to retain our present name, is one of the best friends Rome has in all the land."

"As for the word Episcopal (which means governed by a Bishop) there can be no Church without a Bishop. Why obtrude this doctrine in the face of every man as though it were the only vital article of belief? Under our present constitution there can be no state without a governor. Let us all speak hereafter of this great state as gubernatorial Pennsylvania. The word 'Episcopal' gives undue prominence to the doctrine of Apostolic Succession. Apostolic Succession is no doubt an all important doctrine, but not more important than the doctrine of Baptism, the resurrection of the body, or the Divinity and Deity of our Lord."

"Devout Protestants wait with deepest interest to see whether we are going to declare ourselves to be what we have sometimes openly, but often timidly, claimed to be—a true part of the Catholic Church of all ages. To one of the New York rectors who holds the confidence of the entire Church, the leading Presbyterian pastor of that city said, only the other day, 'You cannot expect us to come with you until you have a name that stands for more than our own name; a name broader, more Catholic, more American;' and we may be sure that this learned Presbyterian brother voices the thought of many others in the noble communion of which he is so honored a minister."

"No quadrilateral or any other irenicon will have the slightest weight or receive any serious consideration from our brothers, of the great Separation until we have a name of which no age need be ashamed."

"That name should identify us with the Church, not of a hundred, but with the Church of five hundred and more than fifteen hundred years of history—with the Church of the Apostles, Martyrs, and Confessors—with the Church of St. Alban and Alfred the Great—with the Church of St. Cuthbert, the Venerable Bede, and the White King—with the Church of Gladstone and Henry Martyn—with the Church of Liddon and Seabury."

"This name should identify us also with the great land and nation where we dwell. This was the way in New Testament times. This way gave us the 'Church of Russia,' the 'Church of England,' and many other glorious records."

"This, please God, will be our way at last, for no Church will ever win America for Christ our Lord, but the AMERICAN CATHOLIC CHURCH."

The Rev. Dr. HUNTINGTON presented many striking figures of speech, and apt illustrations, but not many new arguments. He laid down the three propositions: 1. The present name is unsatisfactory; 2. But it is as good as we deserve; 3. No change is likely or desirable until there is a change of heart. All names are unsatisfactory; the United States of America—shall one say "is" or "are"? Chemists invent names that fit like gloves, because they deal with dead things. The name Ferrous sulphate "stays put." When one comes to Adam's task of naming living things, the situation is different. Pedro the Cruel was not so named at the font. The speaker showed that the word "Protestant" is strikingly apostolic. "To protest is to bear favorable witness, which is just what the Apostles did. The negative character of the word, so much complained of, was not stamped on the word at the beginning, as any dictionary of fair standing will show. *Protestant* is in Latin the exact equivalent of *martyr* in Greek, and if, in the *Te Deum*, the noble army of martyrs praise God, why not the noble army of Protestants as well? The martyrs were negative in a way. They would not burn incense to the Caesar, but they showed themselves persistently positive in the witness which they bore to truth. I protest, that is, I solemnly aver, that I would as soon pray for the whole state of Christ's Church Protestant, as for the whole state of Christ's Church militant, and esteem myself a good Catholic in so doing."

Something happened, the speaker said, in the sixteenth century. If it amounted to nothing, the sooner all of us get back into the Roman fold the better. If it amounted to something, we need the word that stands for it. He analyzed the sources of American Christianity and showed that "we" are a small part of the Anglican stream of immigration. Concluding, he pointed out that were the name changed the Church would draw few from the Roman Church. Many leave that Church for Protestant bodies, but they go chiefly to Baptists and other extreme bodies."

The Rev. PAUL MATTHEWS of St. Luke's Church, Cincinnati, gave the votes of Dioceses in reply to recent inquiries, showing

by their form, failed in great measure to mind of the Church. He deduced the argument in pretexts that a change is to come. The matter is not settled. A deputy in San Francisco said the Convention in the question, and he did not know but the Council of it was to be held in Pittsburgh. The words: "this Church." Why did it not employ the "Episcopal" instead of "this"? It is not what we substitute. It will be time enough to take up a new name when we are rid of the old. It is not now a partisan question.

But so did colored stoics. Some have branded it as because it comes from Milwaukee. The echo, said the is not made by the voice, but by the hills. He described the form of protestation made on the Continent, but said England did not protest; she simply abated a Roman nuisance.

The Very Rev. DEAN HART of Denver pleaded for the re-establishment of individual rectitude. Protestantism stands for it. The Roman Church is mechanical. Eld to our title, and revive what that title means. In 1850 there was 1 criminal to every 3,400 of the population; in 1890, 1 to every 743. In Denver a generation of 10,000 boys showed 2,000 of them to have been in prison. Why has the Church lost its hold on the people? Why are there so few in attendance at this Congress? We speakers are all eminent men; most of us are doctors in divinity. Why don't the people come to hear us? In Denver the churches have smaller congregations than they had twenty years ago. The trouble is the want of personal religion.

The Rev. H. S. LANCASTER of St. Mark's Church, in Pittsburgh, South Side, came on as a volunteer speaker. He said he was often asked, as he walked the streets, if he were a Catholic priest. He always replied: "I am a Protestant Episcopal minister." If the name of the Church were to be changed, the situation of himself and the fellow priests he was addressing would be reversed. Instead of staring at him, the people would then stare at them when they replied that they were Catholic priests. Then he made an appeal for personal religion. It was an appeal second to none made in Pittsburgh, or at the Missionary Council in Washington. Instead of fussing about the name, he said, we ought to be engaged in preaching the Gospel for heart religion. He agreed with the Rev. Dr. Huntington and with Dean Hart, in thinking we must first make ourselves fit for the Catholic name. "We don't need to convert the name," said he, "half so badly as we need to convert hearts."

"THE LIFE OF THE WORLD TO COME."

The closing session, not better attended than other sessions had been, was held on Friday afternoon. "The Life of the World to Come," was the topic, and the speakers Bishop Vincent of Southern Ohio, the Rev. Pascal Harrower of New York, the Rev. Edward Osborne of Boston, and the Rev. H. B. Washburn of Worcester, Mass. The Bishop said that belief in the life of the future world is one of faith and not of knowledge. He is not disturbed by the modern notion that thought is a mere product of the brain. As he grows older and realizes more of the possibilities of the spirit world he is less inclined to deny spirit visions such as St. Stephen had. Physical death will not make me spiritually great. He looks forward to the possession of a spiritual body, possibly not the body he now has, but one that he will recognize as his own, and not as having belonged at any time to anybody else.

The Rev. Mr. HARROWER said that man has simply laid claim to immortality. He treated the subject devotionally, and pointed out how Jesus spoke as if the soul passes through an unbroken experience from earth to heaven. The Incarnation was not a passing expedient, but a perpetual movement.

The Rev. FATHER OSBORNE spoke without notes in substance as follows:

The life of the world to come treated devotionally must mean in its bearing upon our Christian life now, for devotion is the consecration of the life to God.

This life is too little thought of by 1, the careless and worldly; 2, the shallow finding various excuses for neglecting it; 3, the active workers occupied in perfecting themselves according to their ideals, and in working for the betterment of humanity and the world.

These last, represented in the Church Congress, especially need it.

In their struggle they must not lose sight of the foundation and inspiration. Our pity for the poor, the degraded; the pathos of their life and of that of the millionaire absorbed in trust and combine; the necessity of perfecting ourselves, all come from the thought of the Life of the World to Come.

The Incarnation has taught us to love and value human life, but the end of the Incarnation is not a perfected humanity here, but in the life to come.

When worried with effort for self or others, what gives courage, makes it worth while, enables perseverance, but the knowledge of a life beyond, in the world to come?

II. Something is revealed to us of this life.

Rest, the most familiar idea. Work, which the soul really desires. Work, under the leadership of Jesus Christ. His servants truly serve Him. His glorified Humanity in ceaseless activity in its perfect oneness with the Godhead, the work of God manifested

through it, we as members sharing in Its life and work. We need not now ask what work it is.

The Vision of God. Beyond all work. To see God in all His attributes. God in Christ, the glory of God in the Face of Jesus Christ. Seeing Him will be to love Him. In Him to see all things, all united with Him.

The Presence of God. Not a distant vision, but in oneness with Him. The Lord God shall dwell among them. God in me, I in God. The fulfilment of the prayer we make when in humble access we come to receive Christ in the Blessed Sacrament. Partakers of His holiness. His Life, perfected in the eternal life given to us when made members of Christ in Baptism.

III. *Now.* That life is our present life. This life is germ of that. One gift of natural life, so one of spiritual life. That will be no new gift.

Live, therefore, constantly in the Divine Presence. All discipline of self, all work for others, done in this light and energy.

And live for the Divine Presence, seeking the growing consciousness of the revelation in our own souls. See God reveal Himself in the world, in those to whom we go, pray, watch, teach, that all may know this.

Live in union with all in Christ, for whom He desired that they might be one with Him and the Father, the Communion of Saints. So Heaven around us.

Salvation is life. That life a present gift, a state for which we thank God. That life is eternal and salvation is perfected in the life of the world to come.

The Rev. Mr. WASHBURN based his argument on the fact that God is love. The life of the world to come rests on the love of God. It is love that lives, and not a mere mental equipment.

ORIENTATION.

SOME sixteen years ago, I was invited to preach a "Harvest Festival" sermon by one of those clergymen of the Diocese of Carlisle whose kind is so nearly extinct—simple, godly men, living on the level of their humble parishioners, and "passing rich on forty pounds a year," or little more. When I reached the church I found that the service was to be matins and litany. My host, believing I had "a voice," asked me to sing these, as well as preach; and, manifestly wishing to make some pleasing concession in return for my help, said: "I will take the Eastward position." And so he did, standing *in medio altari*, while I officiated in a "three-decker" half-way down the nave.

Somewhat on a par with his knowledge, seems to me that of my brethren who are always ready to wheel themselves and their lay-clerks round at the very least provocation. Now, with all due deference, may I urge a few reasons against this excess?

First, the origin of this orientation. Practised at the Creeds and *Gloria Patri*, it was surely a sign of renewal of the baptismal confession, when, having renounced evil, looking world-wards, the primitive baptizands declared their Faith, turning towards the church and the altar. Therefore, at the Creeds and *Gloria* (which is the original creed turned to praise), we should face, not eastward, but altarwards. Nothing seems to me more meaningless than the attitude of a "High Churchman," who, when the exigencies of the time place him north or south of the altar, turns away from the centre of his worship and the symbol of his Faith, to face a mere wall, however beautifully decorated.

Secondly, common sense in the extension of its use. It follows, from analogy, that we may turn altarward when we use doxologies that are but a metrical rendering of the *Gloria Patri*; but why all this facing round at every mention of the Holy Trinity in the last verse of a hymn? The true doxologies offer direct praise to our God, Person by Person, but such endings as that of the ninth hymn (A. and M.):

Almighty Father, hear our cry.
Through Jesus Christ our Lord most high,
Who, with the Holy Ghost and Thee,
Doth live and reign eternally—

are not doxologies, and should not be treated as such. They are only renderings of the imprecation, "through Jesus Christ our Lord, who with," etc. Again, why turn "Eastward" when the preacher makes the so-called "invocation" before his sermon? He is but announcing to his hearers the high authority of his commission to them; not making an ascription of praise, as he does at the close. Let us turn altarward at the latter, by all means, but not at the former. And, again, where is the sense of the celebrant saying the first clause of the Apostolic Benediction altarward? Surely he is addressing the people, and should turn to them.—CRITICUS, in *Church Times*.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"Old Testament History from the Death of Moses to the Reign of David.

By the Rev. ELMER E. LOFSTROM.

THE DEATH OF KING SAUL.

FOR THE SUNDAY NEXT BEFORE ADVENT.

Catechism: Review. Text: Prov. xi. 5. Scripture: I. Chron. x. 1-14.

WE COME now to the last chapter in the eventful life of Saul. As in the reading of a good novel you can tell in a general way what the final outcome is to be when you have learned what the forces are which are at work, so here the death of the king is but the logical outcome of his life (text). Bring out by questions who was to blame for the wreck of Saul's life. This will also serve as a review. When Samuel said to him after his anointing that "the spirit of the Lord will come mightily upon thee . . . and thou shalt be turned into another man" (I. Sam. x. 6), and when that was fulfilled by the gift of "another heart," the Lord proved that He was not only willing that Saul should be a good king but that He would help him to be one. So Saul could not blame God for his sad ruin.

He was not without warning, either. At his coronation, Samuel solemnly warned the king that if he desired the help of the Lord he must be obedient to Him, and impressed that warning by the sign of the miraculous thunder shower (I. Sam. xii.). For two years all was well, but then Saul disobeyed God and offered a burnt offering himself instead of waiting for Samuel. And Saul was again warned of the effect of his disobedience at that time (I. Sam. xiii. 13). Notwithstanding, he once more directly disobeyed God when he failed to destroy the Amalekites and added to his disobedience a lie to God (I. Sam. xv.). By that his separation from God and the path of obedience was complete. He still remembered his duty to God and at times professed a passing repentance, but that is all. It is clear that *Saul's ruin came to him because of his self-will and disobedience.*

This is further emphasized by his conduct just before this last battle of Gilboa. When, far across the plain of Esdraelon, he saw the Philistine army, he was so troubled that he "required of the Lord." "But the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (I. Sam. xxviii. 6). Why did not God answer him? Did it show a real repentance on Saul's part that he now came to inquire of God when he saw his own resources fail? If so, he should have persisted in his petition, instead of expecting to hear an answer to his first call, when he had so long been deaf to that Voice. That he did not come in the right spirit is shown by the fact that, having failed to get an answer through the proper channels, he turned to an imposter for help. The bringing up of the spirit of Samuel by the woman of Endor seems to have surprised her as much as Saul, and was doubtless God's own final warning and judgment upon Saul for his disobedience. The doom thus strangely pronounced upon him was fulfilled as soon as the battle was joined, as we read in this lesson passage or in its parallel passage, I. Sam. xxxi.

The plain of Esdraelon is the natural battlefield of Palestine as a relief map well shows. This was the third recorded battle there. Deborah and Barak had there defeated Sisera, and Gideon the Midianites. But this time the Lord did not fight for Israel and they were defeated. The Philistines, on the other hand, considered that their idols were victorious over Jehovah, and, just as David had once put the sword of Goliath in the Tabernacle, so they put the armor of Saul in the temple of Ashtaroth and displayed the body of Saul on the wall of Bethshan as a reproach to Israel. In a similar way *the sins of God's servants always bring something of discredit and shame upon their Lord as well as upon themselves.*

We who have put on the Holy Spirit in Confirmation, may well take warning from the tragic death of King Saul, who also had his good beginning with its lofty aspirations, but yet ended so sadly. Himself a self-murderer, his three sons also lost their lives in the terrible downfall of the house. His loved ones, too, suffered for his sins. Is it not always so?

But if the sad end of Saul's sinful life shows that "what a man soweth that shall he also reap," the kind and brave act of the men of Jabesh-Gilead who rescued his body by night from the walls of Bethshan shows that it is also true of good seed.

Saul with the new heart, about to enter on his kingship, had saved them from a terrible fate (I. Sam. xi.) and that one good act brought one little ray of light to break the darkness and gloom of his death.

There is, moreover, a pleasing contrast to the general gloom of the day in the noble conduct of David. When he heard of the death of the king and of Jonathan, he showed no sign of joy because his way was thus opened to advancement. The messenger who brought the tidings seems to have expected that, for he claimed to have killed Saul with his own hand. Saul might have rejoiced at the death of his enemy, but David remembered that after all he was "the Lord's anointed," and he also felt keenly the disgrace to Israel and her Lord. He lamented for Saul and Jonathan with all the customary signs of mourning, and wrote a beautiful song which is all the more beautiful in that it joins in praise of David's bitterest enemy and his best friend (II. Sam. i.).

Some minor questions which might profitably be discussed, are suggested by the lesson. Suicide is murder, and is cowardly, not brave. The consulting of various sorts of imposters who pretend to read the future is wrong. It was against the law of Moses (Ex. xxii. 18; Deut. xviii. 10-12), and it is certain that it cannot be well for us to know the future when God has hidden it from us.

In verse 13 it is said that Saul "inquired not of the Lord," and that is true in spite of I. Sam. xxviii. 6, as suggested above. Had he asked in faith and in the right Spirit, he would have persisted, and received an answer.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE DENVER CONVENTION B. S. A.

To the Editor of The Living Church:

REFERRING to "Observations of the Editor," in regard to the work of the Denver men in preparation for and during the Convention, in your issue of October 24th, 1903:

I thank you for the kind words of recognition and assure you that the credit there given is well bestowed and am far from wishing to detract in the least from anything you have said; but where you say, "there may be others," I want to say emphatically, there were others. Many others, but amongst us all, there was no one man who "labored more abundantly" or to whom greater credit is due, but who on account of his modest, unselfish, and retiring disposition has received less public recognition than our venerable and beloved Secretary John B. Whitehead, whose faithful and untiring zeal was surpassed by none.

No. 313 Quincy Building, known to every one interested in the late Convention, is Mr. Whitehead's private office, a center of good works, freely devoted, day and night for all these months, to the work of preparation for this Convention.

May God bless him and his noble efforts for His Church and the B. S. A.

Denver, Colo., Nov. 1, 1903.

Sincerely,

J. H. McDONALD.

A CHURCH CONFERENCE PROPOSED.

To the Editor of The Living Church:

LAST autumn some Churchmen, returning from summer conferences at Northfield, Silver Bay, Winona, and elsewhere, asked why the Church might not have such meetings, where help may be had upon problems which confront Church workers. Several letters were written to the Church press, and the editor of one paper, commenting on letters appearing in his columns, asked the American Church Missionary Society to consider the matter of taking charge of the details of such Conference.

That which seems to be desired is a Conference for workers, more especially lay workers, to be held during the first ten days of August, when the vacation season is at its height. Those who have tried both plans declare that they get more real rest when they have some intellectual pastime and profit, than when

they have recreation and idleness exclusively. People of this way of thinking are crowding the educational resorts in larger numbers each year. They ask in a Church Conference an early Celebration each morning, discussion of methods of work daily at 9:30 and at 11, and Evening Prayer each night at 8, with a series of sermons of a character to inspire to greater efforts during the year to come.

The recreative character of the Conference will not, however, be forgotten. Each afternoon will be left free for boating, golf, and for idleness if preferred, and perhaps an excursion will be arranged for one day about the middle of the session, all meetings for that day being abandoned. Special railroad rates, hotel rates that will suit all in the matter of prices—these will be provided as a matter of course. It is understood that the Conference is for women and men alike, and that all who attend do so at their own cost.

Some have suggested three Conferences, one for the East, another for the West, and a third for the South. Others think it best to try one the first year, holding it in the East. If successful and found to fill a real need, others can be arranged in succeeding years. The place is yet to be determined. It is felt that it should be a summer resort in the mountains, and yet accessible for people of Boston, New York, Philadelphia, and probably Baltimore and Washington. Reports come of a desire on the part of some clergy of Canada to unite in such Conference. The American Church Missionary Society has appointed the undersigned a committee to ascertain:

1. If Brotherhood men, Daughters of the King, Sunday School teachers and officers, members of Church Clubs, Lay Helpers, Deaconesses, Seminary students, parish officers, and the clergy, desire a Conference for the study of method and the gaining of inspiration.

2. Where shall it be held?

We believe it to be the mind of our Society to offer to undertake the responsibility of arranging details.

JAMES H. DARLINGTON, D.D.,

WILLIAM JAY SCHIEFFELIN,

EUGENE M. CAMP,

Committee.

MISSION SERVICES.

To the Editor of *The Living Church*:

I HAVE been interested in the occasional letters I have seen in *THE LIVING CHURCH* in regard to mission services. Now will someone kindly advise me what to do in the following case?

I hold a service occasionally in a village in which there are only a few Church people, but they attend the parish church, which is three miles off. There is no regular religious service held in the village, and when I go there I have a fair attendance, from forty to fifty people. But they do not take part in the service, and are apparently waiting for the sermon. I have used the *Evening Prayer Leaflets*, but I cannot afford to buy them for the day, and so have used the special edition; but that is becoming old. I feel that they are not interested in the service, yet what am I to do? I cannot preach for an hour at a stretch, as the sectarians do, and if I do not have the regular evening service, what can I put in its place? If we had a cheap hymnal with music, such as the sectarians have, we might sing a number of hymns and have prayers and a Scripture reading, and then the sermon. But we have nothing of the kind. It certainly seems as though the Church was weak in this one point, having nothing but a service for well informed Church people.

W. M. PURCE.

Cambridge, Ill., Nov. 2, 1903.

DISCOMFORT AT THE ALTAR RAIL.

To the Editor of *The Living Church*:

WHY can not the step at the Communion rail in many of the new churches be made comfortable, especially for the aged, infirm, lame, and invalid persons? In some new churches there are no Communion rails at all, only a hard step to kneel on, and in many of them there are rails, but no cushions at all, and sometimes only a strip of plush for the communicants to kneel on, and the step so narrow, that it makes it difficult for old persons to kneel at all. As soon as a new altar is erected, and the chancel enlarged or improved, away go the cushions at the altar rail, and old people have to suffer. These cushions are removed on the plea that they wear out, or fall off the altar step, as soon as the communicants leave the rail. The reason

why said cushions fall off sometimes, is because the step is only 9 inches wide. The altar step for communicants to kneel on, should be at least 12 inches wide and the riser of said step, no higher than 6 inches, and the rail should be about 27 inches high. The cushions should be 3 inches thick. The space between the rail and the choir stalls, should be about 47 inches, so as to avoid crowding. Why should one's kneeling at the altar rail be fraught with discomfort for the aged and infirm, lame, and invalids, considering that the very act of partaking of the Holy Sacrament is the greatest act of one's life, when it is at least desirable to have all the devotional feelings lifted up to the highest point of spirituality possible?

It is the duty of the clergy and vestries, to see that this matter complained of is reformed now, as this great evil is rapidly increasing. I am a young and vigorous woman, and plead not for myself, but for the aged and infirm communicants, some now living, and in memory of other having departed this life. I hope this letter may be the means of bringing out the opinions of others on this subject in your columns.

(Miss) MARY MACOMB.

256 South 38th Street, West Philadelphia, Pa.

All Saints' Day, 1903.

THE EPISCOPAL ELECTION IN NEW YORK.

To the Editor of *The Living Church*:

I BEG to call attention to the fact that the Convention of the Diocese of New York gave additional evidence, if such be needed, of its having elected a Coadjutor on the ground of the advancing years of its Bishop, by its attitude and action on the question of the division of the Diocese.

At the convention before the last, two special committees were appointed, one on the matter of Coadjutor, the other on division. To some the questions may have seemed alternates; but the committee on division from the first recognized that they were not necessarily so. This impression prevailed at the recent convention; and it was ordered that the question of division be taken up after the decision of the convention as to a Coadjutor. When that time came, and a Bishop-Coadjutor had been elected, a strong movement towards division was evident, and the question was argued with great earnestness on both sides, and at length recommitted that it might be considered next year.

It is not to be expected that a Diocese could decide to divide at the convention in which the matter was for the first time discussed at length; but the fact that the vote to recommit this matter, taken just as the debate was closed at its last session in order to leave time for necessary concluding business, was so close that a dozen votes would have changed the result, shows conclusively that the Diocese of New York does not consider that the election of a Bishop Coadjutor wholly met the need of additional episcopal supervision that has arisen both by reason of the rapid growth of the Diocese, and by reason of the inability of its Bishop to maintain the vigorous service of the past twenty years.

The movement towards division, and I write as a member of the committee on division, who has had special opportunity of judging, is stronger now than ever before. Since the recent convention, division has been discussed by one of the rural Archdeaconries, and by it referred to a special committee; and the Church Club of New York devoted its first meeting of this season to the discussion of this same matter.

The Diocese of New York asks the Church's approval of the election of Dr. Greer as the Coadjutor Bishop of the Diocese. It is still considering the question of how to provide for the additional episcopal supervision necessitated by the growth of the Diocese: and when it has reached its decision it will, where necessary, ask the consent of the Church.

St. John's, Kingston.

O. APPLGATE, JR.

"LET THERE BE LIGHT."

"Let there be light!" It was God's first command.
He bade it search, and test the hidden land;
And at its touch Earth's glory was unfurled,
The mighty forces of this wondrous world.

"Let there be light!" for light has ever stood
As the eternal symbol of all good,
Embodying all that man shall yet attain,
The highest knowledge, and the richest gain.

FELIX CONNOP.

RECENT FICTION.

BY THE REV. FRANK A. SANBORN.

KOHELATH has wisely said: "Of making many books there is no end; and much study is a weariness of the flesh;" and his dictum applies equally to the reading of the new novels. We are happily free from so-called "problem" novels just now, and a good feature of the recent story books is freedom from anything of the erotic, which at one time was so offensive. We are also at last becoming convalescent from a violent attack of historical romances of the Colonial and Revolution period—"For this relief, much thanks."

There have been several historical tales published lately bearing on periods not so fully discussed as the crucial times of American history. *Long Will*, by Florence Converse¹ of *The Churchman* staff, relates to the times of Richard II. and the peasants' revolt. The book itself is beautifully illustrated, printed, and bound, and the tale is well told, although the middle portion is rather drawn out. Calote, the daughter of the author of *Piers Ploughman*, is the heroine, and Etienne Fitzwarrene, the hero. The account of their wanderings through England, stirring up the peasants, is picturesque and attractive.

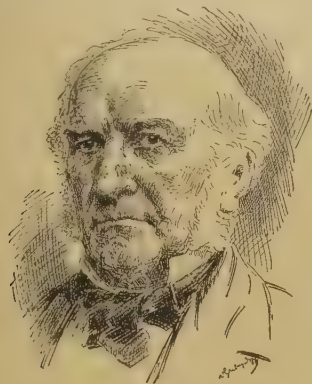
Hetty Wesley, by A. T. Quiller-Couch,² is a romance of the family of the Rev. Samuel Wesley, father of the so-called founders of Methodism. Hetty, the heroine, is the pretty sister of John and Charles Wesley, who suffers all her early life from the tyranny of an overbearing father, only to become the victim of a drunken husband at last. We do not know how much truth there is in the family history of the Wesleys as told by the author; but if it be true, they must have been a hard and disagreeable family.

Not for Crown or Sceptre, by D. Alcock,³ is an attractive romance of Sweden in the days of Gustavus Vasa and his successors. This period is not very familiar to most of us; but the author keeps as closely to the facts as he can. The hero is Gustav Ericson, grandson of Gustavus Vasa. Two brothers, of the common people, Professor and Pastor Wilson, are well drawn characters. Love is only a minor feature of the romance; but it is a beautiful strain through the heavier parts of the story.

The Castle of Twilight, by Margaret Horton Potter,⁴ is a very pleasant romance and of deep human interest. The atmosphere of the story is singularly good and in keeping with the title of the book. It is a great pity that when the author writes of religious things she makes such crass and inexcusable errors. To have a Bishop dine in state at the castle and then sing High Mass in the chapel directly after dinner, and to have a nun riding about the woods on horseback to meet a lover, are as absurd blunders as can possibly be conceived; unless we remember her novel *Uncanonized*, in which a layman is confessor to a princess and officiates at her marriage, and the author speaks of a man being ordained to "friar's orders."

Florestan the Troubadour, by Julia DeWolf Addison,⁵ is a pretty romance of Southern France in the middle ages. It tells of the love of Florestan and Biatriz, two minstrels. The course of true love runs roughly, as is usual in such tales; but all ends well at last.

Of novels about the present time, one of the very best is *The Yellow Van*, by Richard Whiteing,⁶ the author of *No. 5 John St.* It



RICHARD WHITEING.

deals with rural life in England and has as an object, beyond that of entertainment, that of calling attention to the troubles of the

¹ *Long Will*. A Romance. By Florence Converse. Boston: Houghton, Mifflin & Co. Price, \$1.50

² *Hetty Wesley*. By A. T. Quiller Couch. New York: The Macmillan Co.

³ *Not for Crown or Sceptre*. By D. Alcock. New York: The American Tract Society. Price, \$1.50.

⁴ *The Castle of Twilight*. By Margaret Horton Potter. Chicago: A. C. McClurg & Co.

⁵ *Florestan the Troubadour*. A Medieval Romance of Southern France. By Julia DeWolf Addison. Boston: Dana Estes & Co. Price \$1.00.

⁶ *The Yellow Van*. By Richard Whiteing, author of *No. 5 John Street*. New York: The Century Co. Price, \$1.50.

rural poor. An international marriage and a courtship between an American man and an English lady form the basis of the story; but its chief charm is in its delightful style, which is altogether fascinating.

The Red Poacher, by Leumas MacManus,⁷ is a delightful book relating the adventures of a game-keeper in Ireland and the four ways in which the Red Poacher secured good hunting at the expense of the rightful owners of the shooting. The Irish wit and dialect are charming.

The Bondage of Ballinger, by Roswell Field,⁸ is the story of a book-lover who could not resist first editions and other treasures, and so fell into poverty. A beautiful Quaker wife and a dear little girl make up the character of a decidedly unusual story, remarkably well told.

Christian Thal, by M. E. Francis,⁹ is a musical novel. The hero is a pianist who is working hard to become a virtuoso. His education is worked out by love and an unfortunate marriage. A striking feature is the placing of a musical theme at the head of the chapters instead of the usual motto or scrap of verse.

Holt of Heathfield, by Caroline Atwater Mason,¹⁰ is a *Ladies' Home Journal* story under another name. It tells of the trouble of a socialistic and celibate Presbyterian minister in his parish. Of course he marries in the end. Like all ministers in novels, Murray Holt is an unnatural freak and a poor creature at the best.

Last, and best of all, we have a new book by Kate Douglas Wiggin, *Rebecca of Sunnybrook Farm*.¹¹ Rebecca is a delightful Yankee child, and one who attracts our love at once. Aunt Miranda characterizes her precisely where she says she is the "beatin'est child," for she is quaint and simple; but still full of deep thought. The pictures of country life and character are intensely real and true. Many a reader will feel a lump in his throat as he reads of the old schoolhouse with two

doors, one for boys and one for girls, and of the country farmhouse where the front door is never used and the family go up the back stairs to save the carpet. The pen pictures are photographic in their truth to nature.

⁷ *The Red Poacher*. By Seumas MacManus. New York: Funk & Wagnalls Co. Price, 75 cts.

⁸ *The Bondage of Ballinger*. By Roswell Field. Chicago: Fleming H. Revell Co.

⁹ *Christian Thal*. A Novel. By M. E. Francis (Mrs. Francis Blundell). New York: Longmans, Green & Co.

¹⁰ *Holt of Heathfield*. By Caroline Atwater Mason. New York: The Macmillan Co.

¹¹ *Rebecca of Sunnybrook Farm*. By Kate Douglas Wiggin. Boston: Houghton, Mifflin & Co. Price, \$1.25.

Other reviews of new Fiction, by F. D. Brooks, M.D., will appear in the issue for next week. In that of November 28th, the Rev. J. G. H. Barry will write on the Children's Books of the year. Miscellaneous Holiday Books will be treated in the issue of December 5th.

ANOTHER volume of The Popular Library of Art has come to hand from Messrs. E. P. Dutton & Co., New York, entitled *Thomas Gainsborough*, by Arthur B. Chamberlain. These volumes have numerous and excellent illustrations of the works of the artists to whom they relate. The biographical, descriptive, and critical work is of a high order, far above what one would expect in such inexpensive and unpretentious books. They are sold for seventy-five cents each, imported from London.

Gainsborough was one of the three great artists of England in the eighteenth century. Sir Joshua Reynolds and George Romney share with him the glory of that period. If their great work was portraiture, it was due to the demand of the age. Nothing finer than the work of these great artists has been achieved in the life-like presentment of the noted men and women of the day.

Every Christian Gentleman Should Read "The Great Optimist" (Cloth, \$1.00; Ooze Leather, \$2.00) Dodge Publishing Co., New York.

The Rt. Rev. GEO. F. SEYMOUR has read it. He says:

"Its brief essays reveal the spirit of true poetry, in harmony with the grace of God which lifts nature to a higher plane."

Literary

Biography.

Essays on Great Writers. By Henry Dwight Sedgwick, Jr. Boston and New York: Houghton, Mifflin & Co. Cambridge: The Riverside Press, 1903. Price, \$1.50 net.

Of these essays, two are given to Montaigne, and one apiece to Macaulay, to Lockhart's Life of Scott, to "Some Aspects of Thackeray," to D'Annunzio, to Don Quixote, and English and French Literature. Lockhart comes first, and an excellent criticism it is. There is a true side to the ideal and the romantic, and a very false side to realism. Mr. Sedgwick understands this, and scores a good point in his treatment of Scott.

It is an odd book that Mr. Sedgwick has written. He catches up odds and ends, and shapes something very readable out of them. The amazing statement of little Marjorie Fleming that "Tom Jones and Gray's Elegy in a Country Churchyard are both excellent" generally passes as one of Marjorie's precocious sayings, but Mr. Sedgwick takes it for his basis, and makes a remarkable bit of criticism. He is a man who has read many books and grown familiar with them. Whenever a reader finds a writer's opinions at variance with his own he is sure that the writer cannot be an exact man; but there is no doubt that Mr. Sedgwick is a full man and a ready man. Take, for example, a few sentences like these: "Cicero is a man of the forum, Voltaire of the theatre, Walter Scott of hill and dale." "Satire is the weapon of the man at odds with the world and at ease with himself." "It is not the beliefs, but the skepticisms of the utilitarian which are to be blamed." "Curiosity whispered to Columbus, plucked Galileo by the sleeve, and shook the apple off Newton's apple-tree. Montaigne was a curious man. The English language lacks nicety in not having two words for the two halves of curiosity: one for Francis Bacon, one for my landlady's neighbor, she that lives behind us to the left, whose window commands our yard."

A man who has never read one of Mr. Sedgwick's heroes might be led to do so by these bright and sympathetic essays. A man who has read them may dissent from many of the critic's views, but he would like to know what so sharp and attentive a critic has to say.

ROLAND RINGWALT.

Witnesses of the Light. Being the William Belden Noble Lectures for 1903. By Washington Gladden. With Portraits. Boston and New York: Houghton, Mifflin & Co. Cambridge: The Riverside Press, 1903. Price, \$1.25 net.

In these six lectures, Dr. Gladden sets forth Dante, the poet; Michael Angelo, the artist; Fichte, the philosopher; Victor Hugo, the man of letters; Richard Wagner, the musician; and Ruskin, the preacher. His treatment of the two great Italians will appeal to those who would like to read through the rich volumes of Symonds, but who have not time.

To make the life of a philosopher interesting to the average reader is a work of some difficulty; but Dr. Gladden makes Fichte a live character, dreamy, perhaps, but as real as little Arthur in *Tom Brown at Rugby*. It is well to quote, as our author does, from the verses of Victor Hugo, as many who know his novels have never read his poems. There is a dash of common sense which will not please the Hugo-worshipper, but which is real criticism.

Wagner's good and bad qualities are summed up in one of the best passages in the whole volume. Ruskin's life is better known, but the facts are well told. Dr. Gladden never forgets that there are thousands of readers who can digest an essay while they grudge the time necessary for reading a biography. He glows over Ruskin, whom he considers "the writer who can say things more pithily, more vividly, more luminously, more beautifully, more magnificently than anyone who ever wrote the English language." Yet the common sense which recognizes the great art critic will not swallow all the sayings of Ruskin the political economist. Once in a while fine writing is pardonable, and on rare occasions, justifiable. The last paragraph of this book is a beautiful specimen of fine writing at its best.

ROLAND RINGWALT.

Pioneers of Religious Liberty in America. Being the Great and Thursday Lectures delivered in Boston in nineteen hundred and three. Boston American Unitarian Association, 1903. Price, \$1.50 net.

As if to defy superstition, thirteen pioneers have been selected, and they are a curious group: William Brewster, Roger Williams, Thomas Hooker, William Penn, Thomas Jefferson, William Ellery Channing, Horace Bushnell, Hosea Ballou, Ralph Waldo Emerson, Theodore Parker, and Phillips Brooks. The point of view from beginning to end, is Boston Unitarianism; and all the scholarship of the book does not offset the narrowness from which Boston Unitarianism cannot free itself. In the first lecture we read that "Samuel Adams, Franklin, Washington, Jefferson, Lincoln, and Emerson

stand in the apostolic succession to the heroic Puritan group of the seventeenth century," and this, whatever it may be, is not history. "Serooby, with Bawtry and Austerfield beside it, is the Bethlehem of this Holy Land" is painful reading to anyone who has learned to adore an Incarnate Redeemer.

The crude expressions of the backwoods revivalist are often jarring, but they do not arouse the disgust inspired by some of the well-turned phrases of these lectures. We are told that some verses of Emerson "to thoughtful readers have brought more rational consolation in sorrow than perhaps any word since the New Testament." A compact paragraph compares Theodore Parker to St. Paul, and another declares that Parker stood "like a great rock in a weary land." The essayist quotes, without disapproval, this tribute to Parker: "When he went lecturing there were never so many books stuffed in his gripsack to be read on the train but that a nook was found for a little bag of candy, whereby fretful children were beguiled, while tired mothers got their sweetness in the sympathy of the unknown friend, pleading with them to suffer the little children to come unto him."

Between those who believe the Nicene Creed and those who accept the general views of these lectures, there is a gulf. There are many useful, even valuable, facts given in this book; but it does not appeal to those who believe in the faith once delivered to the saints.

ROLAND RINGWALT.

My Own Story. With Recollections of Noted Persons. By John Townsend Trowbridge. Illustrated. Boston and New York: Houghton, Mifflin & Co. Cambridge: The Riverside Press, 1903. Price, \$2.50 net.

Here is a book which tells of old newspaper and magazine life, written by a man who recalls Ben Perley Poore, Artemas Ward, Charles G. Halpine, Theodore Parker, Bronson Alcott, Longfellow, Emerson, and Walt Whitman; and recalls them as they were long ago. Some young folks who have seen Mrs. Partington's Letters have forgotten that Shillaber wrote them, but Trowbridge knew Shillaber in those old days that came before the war for the Union.

Trowbridge tells of his "backwoods boyhood," for he was born in 1827, and northern New York was then "backwoods." He went to the district school, read all kinds of books, taught school, worked on a farm, wrote for newspapers and magazines, travelled, and made innumerable acquaintances. It was his lot to see the trial of Anthony Burns, the fugitive slave who was sent back from Boston, and to bankrupt a paper by an anti-slavery editorial. It was also part of his experience to visit the South after the war, and to hear both sides of the terrible story which had run through many bloody chapters. From the South he came back to work on *Our Young Folks*, a delightful magazine many grown-up boys and girls will never forget. It was in *Our Young Folks* that Mr. Trowbridge began the Jack Hazard Stories; and the memory of those stories runs through the mind of the reader who opens this autobiography. The Erie canal, the old schoolhouse, the New York journalism of the forties, the young and growing West were all part and parcel of Trowbridge's life before Jack Hazard drove his team.

One of the charms that never fails is the reappearance in the books of a man of the great realities of his childhood. After we have read of little Walter Scott gazing on the ruined tower, "The Eve of St. John" has more beauty in it. Marryat the middy saw genuine war and gusty weather before Marryat the captain wrote about ships and seamen. The childish associations of Cooper and Dickens point the same moral. Mr. Trowbridge does not dwell on the Jack Hazard stories, but he knows that they gave heartfelt joy to a generation of boys, and he wants these boys to know that the ground-work is true. A fine, clear narrative ends with a genial and pleasant conclusion. Like Mr. Pickwick, John T. Trowbridge has a heart about five-and-twenty years younger than his body.

ROLAND RINGWALT.

Miscellaneous.

The Handy Volume Classics:

Elizabethan Dramatists: Marlowe's *Dr. Faustus*; Jonson's *Every Man in His Humour*; Beaumont and Fletcher's *Philaster*.

Past and Present. By Thomas Carlyle.

The Autobiography of Benjamin Franklin.

Froudes Agrestes. By John Ruskin.

Conduct of Life. By Ralph Waldo Emerson.

Montaigne's Essays. Edited by W. Carew Hazlitt.

New York: Thomas Y. Crowell & Co. Price each, cloth, 35 cts.; limp leather, 75 cts.

These volumes are additions to the Pocket Edition of the Classics, which is deservedly popular. In a handy and attractive form we have the old favorites presented to us. The Introductions are helpful, giving much interesting information concerning the times and conditions, as well as the personality of the author. The publishers have done their part well, and deserve the thanks of all lovers of good literature.

Within the Pale. The True Story of Semitic Persecution in Russia. By Michael Davitt. New York: A. S. Barnes & Co. Price, \$1.20.

The well known Irish agitator here makes a new departure. There is no sign in this book of that rabid vehemence which dominates him so thoroughly when he is playing patriotic fugues with

all his anti-English stops. Quite the contrary. He is calm, coldly judicial, and has evidently striven his best to arrive at the truth and to found his conclusions upon unimpeachable premises, both as to the Kishinev horror and the generating causes of Russian antipathy to the Jew. One thing comes out clearly, that never in all the history of a cruelly oppressed race, has the position of the Jews been more intolerable than it is to-day under Russian tyranny; no, not even in the middle ages. Mr. Davitt made a special journey to Kishinev and the results he arrived at were sent to Mr. W. R. Hearst in the form of letters which were published in his journals. Mr. Davitt sought information from every possible source. He interviewed survivors, Russian officials, reputable citizens of different nationalities, the doctors who cared for the injured, and the foreign consults. He proves that the massacre was no sudden outbreak of fanatical hatred, but was premeditated, carefully planned, and wrought out to the devilish end with a calculated, determined persistency—that the Russian officials not only refused to guard the Jews but repeatedly thrust them into the hands of their enemies; that students in the religious schools, seminarists, incited and shared in the worst and most unspeakable terms of the horrors; that of all the priests, only one made any protest. It may be true that Moldavians were the chief actors, but it was all done under Russian rule, with Russian complicity and approval. The guilty have not been punished, though they are well known. And if one could for a moment forget the horror, it would be curious to note that the mediaeval charge of the Jews sacrificing Christian boys in their ritual observances is widely believed in Russia and is used by the press further to inflame the bitter hatred of the Jews. The author strongly favors Zionism as the only hope of earthly salvation for the six millions of Russian Jews. Temperately written as the book is, it revives all the sickening horror and impotent wrath the first news of the Kishinev outrages kindled in every heart not Russian.

The Horror of Kishinev will go down to posterity with the Fury of Antwerp and the like. But it would be hard to find among the records of the world's worst crimes, or in the most lurid stories of savage torment, any parallel to Russian callousness and the civilized devilishness of a professedly Christian nation.

The High History of the Holy Grail. Translated from the Old French by Sebastian Evans, LL.D. With decorative drawings by Jessie M. King. New York: E. P. Dutton & Co. Price, \$3.50.

This is a very handsome volume, and is quite worthy of careful study, embodying, as it does, the oldest form of the legend of the Holy Grail. The various adventures of Sir Gawain, Sir Lancelot, and Sir Percival are told in quaint old English style. The artistic cover is very attractive.

Cheerful Americans. By Charles Battell Loomis. New York: Henry Holt & Co. Price, \$1.25.

This volume of short stories is one of the most entertaining we have read in many a day. They are all very funny, and yet the humor is so real and natural that they do not become tiresome. The three stories about automobiles are all delicious. The satires on Americans abroad, while painfully true to life, are also very amusing.

For a good, hearty laugh, we commend this book without any reservation whatever.

A Listener in Babel. Being a Series of Imaginary Conversations held at the Close of the last Century, and reported by Vida D. Scudder. Boston: Houghton, Mifflin & Co. Price, \$1.50.

Miss Scudder has placed her heroine in various relations, with a view of discussing industrial and social problems. The language and thought are essentially Bostonian and transcendental.

A spirit of spiritual truth pervades the book, and to a Christian the best chapter will undoubtedly be the one in which the heroine attends a Spiritual Retreat under Father Phillips, whom we recognize as a priest of the Church in Boston.

The Care of a House; A Volume of Suggestions to Householders, Housekeepers, Landlords, Tenants, Trustees, and Others, for the Economical and Efficient Care of Dwelling Houses. By T. M. Clark, Fellow of the American Institute of Architects; Fellow of the Society of Arts, London. With Illustrations. New York: The Macmillan Company. Price, \$1.50.

This volume is one that appears to be extremely practical in the many details of erecting and especially of maintaining dwelling houses, and one wonders that some competent person did not think before this to prepare such a volume. The subjects treated are those relating to the roof and the chimneys, with their tendencies to leak, the stoves and furnaces, the plumbing and gasfitting, the electrical fixtures and the woodwork, and in short, to practically every phase of the ordinary difficulties that are felt by the house-owner. It is well worth the price.

Memories of a Child. By Annie Steger Winston. New York: Longmans, Green & Co. Price, \$1.00 net.

This winsome study of child life and thought is apparently an autobiography. The author seems to be narrating her own experience; and one hardly knows which to admire most, the facile

memory or the facile pen. Few readers, we imagine, would be able to recall so many interesting scenes and queer conceits of their childhood, as are presented here, and few could present them so charmingly. All will be thankful to be taken back by this little book to the far away, dim days of make-believe, when the moon followed them as they walked, and "anything might happen." One salutary warning, at least, may be gathered from these pages—not to trifle with children about ghosts. "I should like to entreat for all children," says the writer, "exemption from the needless terror of these tales, a terror with which the immature reason is wholly unable to cope."

Gay: A Story. By Evelyn Whitaker. Illustrated by Percy Tarrant. Boston: Little, Brown & Co., 1903.

This is rather a story about children than a child's story. It is a very delightful story, such as we have become accustomed to from the author of *Miss Toosey's Mission*. The hero, Gay, is a very lovable little fellow, and we follow his fortunes with much interest. There is a pathetic side to the story, and an adult element of love and marriage. It is a little difficult to classify such a book; perhaps if we were to call it a study of the influence of a child, we should not be far wrong. In any case, it is very good.

Gorgo. A Romance of Old Athens. By Charles Kelsey Gaines, Ph.D., Professor of Greek in St. Lawrence University. Illustrated by George Varian. Boston: Lothrop Publishing Company. Price, \$1.50.

This book, by a curious defect of form, just misses being a first-class historical romance. If a second edition should be called for, the Prologue, and all the references to the author as Theramenes come to life, ought to be ruthlessly cut out. This would leave intact a virile, stirring tale, full of action, and of a high moral tone. The story, told as it is in the first person, should end with the draining of the hemlock, and thus leave a more artistic sense of finish behind. In justice to the author's power of vivid description, his story ought not to be handicapped by a blemish so easily removable. The word pictures of the author in depicting the clash of phalanx, and the death embrace of Trireme, are spirited and thrilling. The portraiture of famous men of the Periclean age is life-like and finished. It is not the province of a review to tell the story of the love of Gorgo, the maid of Sparta, and Theramenes the Athenian, that runs like a thread of gold through the crash of battle on sea and land; this is for the reader to trace out. To all students of the classics, Professor Gaines' story should prove a stimulant and an encouragement to enter into the spirit of that long-gone era, and to appreciate the share that the warring cities of Hellas have had in the progress of the race. If this is his maiden effort as a writer of fiction, the author deserves hearty congratulation. The book is attractively bound, and the illustrations are good and sympathetic. H. R. G.

The Edge of Things. By Ella W. Peattie. Fleming H. Revell Company. Price, \$1.25.

A story, or rather, a string of stories that run into, and out of, each other, dealing with the life of ranchmen in Southern California. They are apparently true to the models from which they are drawn, and while possessing no great originality of incident or treatment, are marked by a fair insight into the characteristics of human nature when not confined within the conventional life of the more thickly settled parts of the United States.

The Christ Story. By Eva March Tappan. Profusely Illustrated. Boston: Houghton, Mifflin & Co. Price, \$1.50.

This is by far the best rendering of the life of our Lord for children that we know. While it is put into modern English and lightened by setting it in a frame-work of local color, with description of the habits and customs of the time, it still adheres very closely to the words of the Gospels. The result is a book that is at once thoroughly intelligible and thoroughly reverent. Miss Tappan writes in a beautiful and simple way which makes it a pleasure to read her pages. The publishers, too, have spared no pains to make the book attractive. There are about forty-five reproductions of pictures by great artists, besides other smaller pictures, all excellently reproduced. There can be no better Christmas present for a child than this.

Thoughts for Every-Day Living. From the Spoken and Written Words of Maltby Davenport Babcock. New York: Charles Scribner's Sons. Price, \$1.00 net.

This is a beautiful memorial of one who exercised a useful ministry, mainly in the Brick Presbyterian Church of New York City. We can well understand that "many of those who looked to Dr. Babcock for help and inspiration have asked that some of his words might be put into permanent form." The desire has been met under four general heads: Thoughts for Every-day Living; Prayers; Passages from Letters; and Poems.

We have here evidence of a deep spiritual-mindedness, a life that was "hid with Christ in God." The passages from letters, anonymously given ("On the Death of a Child," "To One in Great Distress," etc.), reveal the pastoral spirit, in much tenderness, sympathy, and discretion. Dr. Babcock's seems to have been a life, the influence of which is not to be measured according to the shortness of its earthly span.

The Shadow Lifted

By Virginia C. Castleman

Being a Sequel to "The Long Shadow"

CHAPTER IV.

FLORIDA ORANGES.

IN THAT ancient city, as American history goes—St. Augustine—the advent of travellers is of such frequent occurrence that it excites little or no comment among the residents; yet the transient occupants of the "haunted house" on the suburbs of the city were occasional objects of interest to the neighbors. They were usually foreigners who knew nothing of the previous history of the place and to whom the house was leased for a year or more, as the case might be. One evening in the winter of 18— a carriage drew up at the door and there alighted from it a gentleman, a lady, and a maid, who were speedily admitted into the mysterious house, the door being closed as soon as their luggage was taken in after them, thus barring the curious from more than a passing gaze. As time went on the chief interest centered in the woman, who was never seen in public unveiled, but was reputed to be most beautiful in countenance. She was "divinely tall and fair"—that much was known and no more. The gentleman sometimes went out alone, seemingly interested in visiting places of historic interest; and sometimes he was accompanied by the veiled stranger, presumably his wife; but upon such occasions, the two drove in a handsome carriage, and the man seemed most solicitous in his attentions to his companion, who conversed with him in low, musical tones. Her hair, gleaming through the close veil, showed here and there a stray curl of red gold hue; her figure was of majestic proportions, the arms exquisitely moulded; but the color of her eyes, the expression of her face, remained a mystery to all save the man and the maid, a discreet Frenchwoman, who had charge of household matters as well as of her mistress' wardrobe, and was doubtless well paid for secrecy and faithful service.

All bills were paid regularly, but no name was signed, no receipts were given or taken. The landlord supposed it to be an English lord and lady travelling incognito, and so long as he was paid in legal coin, he made it his business not to interfere with the private affairs of his tenants.

Often of an evening music and singing were to be heard within the house, of which the shutters were kept carefully closed, and it was a foregone conclusion that the inmates had resources of amusement in themselves without assistance from the outside world.

Then it was rumored that the beautiful stranger had been taken suddenly ill; this rumor was confirmed by the agitated maid, who went in search of a physician. For some days in succession the physician's carriage waited hours before the door; then, one morning, the crape streamers told the end of the tragedy. A priest had been summoned the previous night, and had listened to a confession from those beautiful lips, now cold in death. And the priest fulfilled the last sad rites at the burial of the stranger in what was an out-of-the-way corner of an unconsecrated cemetery.

The Frenchwoman went away the night of the funeral, for the burial took place after dusk; and the next day the gentleman also left, and people shuddered more than ever in passing the "haunted house," which the more superstitious said had caused the death of the beautiful stranger. After many months, when the affair was forgotten by the people of the immediate neighborhood, a marble cross appeared at the head of the grave, and upon it was inscribed, along with the dates of birth and death, the one word, "Magdalene." There were none to wear mourning for the dead; yet in a far-off city, at the foot of a great lake in the Northwest, there was ceaseless mourning in the hearts of a childless couple, whose costly home had lost its sunshine when forsaken by their beautiful daughter but a little more than one year before. Her name was never mentioned within those marble halls, where once her merry voice had echoed through the corridors her feet had daily pressed since childhood. There hung in her room upstairs, among many other lovely treasures, a full length portrait; but over it was draped a gauzy curtain whose many folds concealed all but the outline of the figure; so was every living reminder of the vanished veiled from the beholder's sight.

The Chicagoans who visited the Superior Hotel one fateful

summer still speak in hushed whispers of the Indian fortune-teller on the southernmost of the Apostle Islands, and the "stain upon the hand!" but few of them know of the white rose that fell to the balcony singer, or of the grave with the marble cross at its head. There are fisheries on the Florida islands as well as in Isle Royale, and a certain familiar figure might have been recognized by those same Chicagoans had they visited the waters of the gulf the following summer, where James Lowe, alias Reginald DeLang, alias Ready-Hand, had already made himself many friends among the natives, and had become well-known among them as a man of skill and energy in his business. Certain it is that within a given time he made a bigger haul than any of them, and left the place after awhile with considerable money in his pockets, which he proceeded to invest in an out-of-the-way plantation where he turned his attention to the cultivation of oranges.

It was the next winter that Charlotte Lindsay received from some unknown source a box of oranges marked "for Charlie," which same delicious fruit served to tempt the appetite of Donald Graeme for many days thereafter. That was the winter preceding the visit of Lord Neill Morgan to Montego, and the old man rarely left his couch during the cold weather, but as the warm spring days approached he was once more assisted into his wheeled chair, and sat occasionally under the shadow of his friends, the ancient oaks, where he was sometimes visited by his other dear friend, William Lee, who, leaning upon his strong mountain staff, was still able to climb the steep path to Donald Graeme's, although with a tottering step that showed the advance of age upon him. Ellen Lindsay and Charlotte joined them of an evening, and young Robert upon his visits home from B— usually accompanied his father, finding an evening with Charlotte an increasing pleasure as time went on.

Ferryman White still worked the ropes that pulled the ferryboat back and forth across the Shenandoah, and the same stage driver who had brought home the corpse of poor Tommy Lane still drove the lumbering vehicle over the mountain road, pointing out to strangers the chestnut tree beside which fell the murdered man.

From him Lord Morgan had heard the particulars of the story, told in a way calculated to make the Englishman think well of his unfortunate kinsman, Douglas Lindsay; but my lord never revealed to the narrator his name nor his mission among the mountains of Virginia, though he looked with interest at the spot designated, and questioned the driver very closely as to the evidence given on either side at the well-known trial. Especially, he pondered over the story of the gold coin which was found in Charlotte's possession and the fragment of paper found about the bullet.

He was a keen, thoughtful fellow, Lord Neill Morgan, and intended while in America to visit the ex-Governor, who was his father's friend some years ago; also, he wished to visit the penitentiary where Douglas Lindsay had passed ten years—the ten best years of a man's life so far as strength and enthusiasm are concerned. And Douglas in his circumscribed life had worked patiently and faithfully, only in rare moments showing flashes of that strong temper which was his by inheritance; and thus he had gained the goodwill of his warders and his fellow convicts. He had seen the lad who worked at his side for ten years exchange once more his convict's garb for the civilian's dress and go out into the free world less embittered than he might have been had he not felt the quiet influence of Douglas Lindsay; there were tears of heartfelt sorrow in the eyes of the younger man as he bade his prison friend farewell, and thought of that other long ten years yet to be worked out in silence and in solitude. A week seldom passed in those long years that Harry Lee was not by his friend's side to give a word of encouragement and sympathy. Only once had Douglas missed that weekly visit, when Harry left word that he had gone home for a while. Douglas fancied that the city missionary, which was his friend's true official name, returned to his work looking worn and sad; but Harry always had a smile for him, and the tender blue eyes that reminded Douglas so often of Eleanora, never lost their spiritual look, but grew more earnest in intensity as Harry's face grew older and paler and at times more wistful than he himself knew. There was much to discourage the young minister in those days, when the home at Leeton was under its darkest shadow—the shadow which he was powerless to lighten for the sister whom he so tenderly loved. Yet he never spoke of this new grief to Douglas Lindsay, knowing well how the memory of Eleanora as she was, constituted the sweetest solace for the doomed man's lonely hours. Harry Lee hoped that his friend's time might be shortened, and had made efforts to

bring about his release; but hitherto, with slight success; hence it was with joy scarcely equalled by Charlie's own that he received the news of Lord Neill Morgan's arrival at Monteagle and his proposed visit to Richmond.

It was about this time that the ex-Governor and Judge F—— had another conversation upon this same subject, and the Judge confessed that, although his detective had found a clue to the man described by the woodcutter and had traced it to some extent, he had later been baffled in his efforts to follow up the case and had lost track of the party suspected. And so the matter rested, while the convict's hair grew gray and his energies became dulled by the monotony of long confinement, poor food, and hard labor; while an old man became daily weaker on his invalid's couch, yet never ceased to look for the homecoming of him whom Donald Graeme still called "laddie"; while Charlotte grew to womanhood, fair and lovely as the breath of spring, yet with ever a dark background to the brightness of her youth; while Eleanora, poor, blighted flower, was a mental wreck, harmless yet pitiable, and showing now and then a gleam of returning consciousness; while a heart-broken mother still remembered in her daily prayers her beloved first-born, her only son, whose release the years, however slow, must bring at last.

The coming of Lord Neill Morgan gave fresh hope to all; there was in him a certain reserve force which inspired confidence of success in all with whom he came in contact, and this had been the case with him since childhood. Donald Graeme became stronger temporarily from seeing the young lord's superabundant strength; Ellen Lindsay leaned upon him as upon her own son, remembering the old fondness he had shown her when he came a child to Montreal; while Charlie's spirits were irrepressible and found vent in laughter and in song; for Neill added his voice to the evensong and they made the echoes ring, in truth. There was so much to tell on either side, that these two cousins never grew tired of interchanging thought and speech. Neill must see the very spot where Charlie had kept her self-constituted school-room—the fairy dell of his imagination; and they had a hearty laugh over those copied letters of long ago, for it seemed to them now that they were once more together in their daily rambles.

"Charlie, I pictured you a tall and stately maiden, with a majestic air about you, and I find you," he hesitated for a word—"just a winsome wee thing still, my cousin Charlie."

Charlotte looked demurely downward as if reflecting over his words, then answered:

"I wish I were taller, Neill, and mother says I should be more dignified; but I must be myself, Lord Morgan, neither grand nor handsome, like my cousin Neill!" and there was a saucy toss of the fair head which scarcely reached to the young lord's elbow. He said, softly:

"There are enough grand dames in the world, Charlie; and I like my 'winsome, wee thing' best." Then Charlie was better satisfied with her small stature than she had been before, and felt no awe of this magnificent young man so unlike the boy Neill of ten years back, yet possessing the same characteristics of mind and heart.

[To be continued.]

WHAT BUSY HOUSEWIVES NEED.

We will never know how to equip our kitchen properly, I fear, unless we have to go in there occasionally ourselves and take the cook's place.

The kitchen is the work-room of the house, and no workman would think of getting along without proper tools, and having them just where he can lay his hands upon them.

There are a great many things needed in our kitchen which one goes year in and year out, without having.

If you have a closet in the kitchen, have a few hooks put up in it, and hang up everything possible and out of sight. Have a drawer in the table with hammer, screw-driver, scissors, matches, a box of tacks, and a few nails. Did you know that you can save a plumber's bill by having a screw-driver to tighten a loose screw in time?

Have little brushes for cleaning pots and some for cleaning the stove. These small brushes are invaluable for cleaning tinware, for vegetables and numerous things.

Always keep a box of borax, it saves you so much time, as it cleans so beautifully and purifies and kills germs; hence you can make it serve many purposes. It softens hard water and makes dish-washing easier, and you can keep your hands smoother and nicer by always putting a little in the water you use.

Have a pad with lead-pencil attached, and an almanac hung over your kitchen-table. "KENTUCKIENNE."

The Family Fireside

MY CRUCIFIX.

A face whereon is limned supernal peace,
A brow whose grief majestic awes my cries,
A head, low-bowed, its shame—a world's release—
Whose pain a mocking crown intensifies.

Two loving outstretched arms whose compass wide
Folds in each wandering child of want and sin,
So boundless is this mercy and so wide,
A world can trust, the vilest enter in.

The night were deep within my lonely room,
But for the starry radiance of Thy face;
My feet would falter in the rayless gloom,
Didst Thou not hold me in Thy long embrace.

Symbolic sign of One who died for me
When far from sight of Thee, O may I yet,
The pitying face, the arms of comfort see,
The emblem and Thy Passion ne'er forget!

LINDA M. DUVAL.

CHRISTMAS PRESENTS FOR THE POOR.

By CAROLINE FRANCES LITTLE.

CO GIVE acceptably we must have the real spirit of the season, that of love: "Peace on earth and good-will toward men."

The unmeaning exchange of costly gifts between mere acquaintances which now obtains, since the Feast has become so secularized, is often devoid of pleasure to either the recipient or the giver.

As the season returns there are numerous appeals from organized charities for the Christmas dinners, and this is well, but we lose much if we fail to come in contact with the poor and needy ourselves, and thus ascertain their personal wants. A Churchwoman in Brooklyn who gives up her time to parish visiting, found a little girl who had never had a doll. It is needless to say that she at once bought one and dressed it for her. We should learn to put ourselves in their places. What would we like if living in a cheerless tenement?

Necessaries in food and clothing must often be given, but let them be made attractive, with pretty tissue paper and ribbons, as dainty if not as costly as for our more prosperous friends. A package of cereal, or a pound of tea might taste as good unadorned, but if wrapped in a penny sheet of bright tissue, with a sprig of holly, and a pretty Christmas card, would bring a breath of the season with it. The poor do like pretty things!

A girl who has not walked for nearly a score of years, and who lives in a back room of a New York tenement, wrote me of what she called "a wonder box," that some Churchwoman had sent her, full of pretty things. "I do like nice-smelling soap and dainty wash-cloths," she wrote, "and I had longed for a hair-brush, and the one sent me is so pretty. It has made me so happy."

People may say that it is not as easy to find the needy in the city, as in the country where everyone is known; but if one desires to know, it is only necessary to ask one's rector, or a parish visitor, or even the family physician, and more names of families will be given than one person can supply.

Some feel that they would like to give, but cannot afford to with all the parochial demands that come at this season; but that is no reason one should be debarred from ministering to Christ's poor, in a small way at least. A few car-fares saved will soon make a dollar. I have seen Christmas boxes filled at astonishingly low figures. One family of five or six children who had never had any Christmas presents, were made supremely happy by the expenditure of a trifle. They were not in absolute need of food or clothing. For the parents there was a photograph of the Nativity; for a girl of ten, a large evergreen wreath; for the little girls, several penny dolls, gaily dressed, and furniture for their use. Simple gifts were provided for each of the three boys. It did one's heart good to hear the overworked laundress describe the joy of the children over those gifts that had cost almost nothing, only a little thought and time.

One secret of having many presents to bestow, is the begin-

One Churchwoman told me that she had made garments for poor children, of muslin, and muslin. Little skirts were trimmed with bright ribbon, which took only a few cents' worth of material, and a pretty finish. Part of almost every bright child's Christmas on her gifts, and many a child will be glad to have the warmer for them the coming Christmas. It is a good plan to save all nice pasteboard boxes of various sizes, and these, with a pretty magazine picture or a photograph on the top, will make a nice receptacle for the gifts.

Those who have the means to do so can give turkeys, flour, and coal; but all cannot do this; yet by some self-denial and loving thought, they can, each year, make several families happy.

I append a list of some inexpensive articles which will make useful boxes, at the cost of only a dollar:

4 Two-pound packages samp, at 5 cents.....	\$0.20
1 Pound of Tetley's tea.....	.30
2 Cakes of Colgate's Vicris soap, at 5 cents.....	.10
1 Pound of crackers.....	.10
Candy.....	.10
2 Five-cent dolls.....	.10
Tissue paper, holly, ribbon, and Xmas card.....	.10
	\$1.00
1 Pair of little skirts, made from outing at 10 cents.....	.20
2 Pairs of knitted mittens of Saxony.....	.15
2 Packages of cereal at 10 cents.....	.20
1 Pound of coffee.....	.32
1 Picture book.....	.05
Xmas card and evergreen.....	.08
	\$1.00
5 Pink tarletan bags of popcorn.....	.10
1 Box of Nelson's cocoa.....	.10
1 Dozen oranges.....	.25
1 Red Prayer Book and Hymnal.....	.50
1 Green wreath.....	.05
	\$1.00

These are but some suggestions of what may be done for a dollar. They can be developed in an infinite number of ways, and the price of one opera ticket would bring sunshine into five families.

A MODERN HERMIT.

AWAY off in the woods of Norfolk County, Massachusetts, in the rest of an unfrequented quarter, has lived alone for many years, a man of unique personality. It is often noticeable that great gifts will seek seclusion, and never attempt to be known openly. While of a retiring disposition, and at first non-committal to the stranger, there was nothing of the hermit in his composition. It was merely seeking isolation for the sake of enjoyment. The humble home had within it much to interest one; but its occupant, a man of means, had apparently mastered two things: the power of music in solitude and the influence of animal companionship.

His musical compositions have received high praise, for his rendering of "Onward, Christian Soldiers," "Lead, Kindly Light," and "Rock of Ages," have been enjoyed in many parishes of New England. Sir Arthur Sullivan, before he died, wrote him a letter, setting forth the excellency of his rendering of "Onward, Christian Soldiers," and Bishop Brooks renewed his interest in the hymn "Rock of Ages" when he listened to his composition, and wrote him a letter to that effect.

His secular compositions have likewise been favorably commented upon, and have made many seek for the author. His mode of living has kept him from the public eye, and his unwillingness to be known has somewhat confined his compositions to a few admirers. But those, who have heard them, have expressed the highest praise for their rendering of familiar works. It is only lately that they have gained the notoriety which they deserve.

But the life of this interesting man is made doubly impressive by the dependence he has placed upon a little dog, his sole companion for seventeen years. How much real comfort and satisfaction may be derived in this manner has been verified in his sylvan home. The little animal, known as "Jip," has lived with him and shared his experiences. At intervals, he would leave the woods, and take with him this companion, and travel for months. In all, he has covered 25,000 miles in this way. But alas, when time began to tell upon this beloved dog,

who was so human in understanding the methods of his master, and expressing apparent sympathy with them, one day passed out of life; a loss that others could repair, by getting another dog. But no, the little creature had been so closely identified with his life, that no one could replace "dear old Jip," as he often called him. Now the home in the woods is lonely. Pictures here and there remind the occupant of a departed beloved companion. There is something unspeakably touching in the fidelity of the dumb creation. To him, this fidelity was stronger and deeper than human fidelity. Must one say it, there is often a reason besides love for human fidelity, but here in this instance, it was pure devotion.

With the passing away of this companion he has declined the inspiration to compose. It may not be wise to get so attached to anything as to grow morose and despondent, and this is not his condition, but there is a companionship in life which means nothing short of inspiration. When it is gone, the inclination to repeat the former pleasures appears to have gone also.

The broken ties of friendship have turned his thoughts to the prospect of immortality. Many have argued that the dumb creation have a place elsewhere. It is pitiable, however, to see the old man of the woods poring over a few books, wherein this privilege of animal immortality is stated with something akin to certainty, and to find passages of the prophets quoted, and expanded to infer this. Be this as it may, God has a purpose in allowing the close alliance of the dumb creation with the human here, and while nothing may be definite about the future of them, yet the thought of fond relations here, so helpful and beneficial, may not be entirely interrupted beyond. So the old man thinks, and as he walks out of his secluded home, even the birds of the air stop and hear his call, and welcome the kindness of his generous larder, but the muse of his music is hushed in silence, and the home in the woods can never be what it once was under the inspiration of a devoted dog. G.

THE POWER OF MUSIC.

A TRUE STORY.

ON THE outskirts of a large town lives a man who enjoys domestic quiet and proposes to maintain it. He sets type on a morning newspaper, gets home about 3 A. M., and settles down to the solid comfort of a good sleep after his labors.

The people who lived next door had a daughter, and they bought a piano. At about 7:30 A. M. the daughter began to play and her music broke the slumbers of the compositor. His wife pleaded that a man, after a night of hard work, needed rest, but received the answer, "My daughter has a talent for music, and her teacher wants her to practise. Her best time is in the morning, and if you don't like it, you can leave." By this time the husband was out of bed. His wife feared that the offensive language of the matron next door would provoke him to wrath; but he was calm. He ate a hearty meal and went away, leaving his wife in a state of perplexity. Evidently he meant to do something, and evidently he had decided on his line of action.

At 3 o'clock the next morning he returned, weary, but confident, with the air of one who already sees his enemy in retreat. He had brought an accordeon, and in the dark of the early morning he began to play on it. The effect was immediate, for the next door neighbors raised the sash and begged him to desist.

Clear and firm was the response: "I have a talent for music, and my teacher wants me to practise. My best time is in the morning, and if you don't like it, you can leave." The music, or perhaps it would be better to say the noise, continued, and the people next door were driven almost frantic. By 7 o'clock the foe had yielded and the matron next door sued for easy terms. "Mrs. Blank," she said, in her softest voice, "if your husband will stop that dreadful noise, our Jennie will practise in the afternoon." A treaty of peace was signed, and the compositor, believing in the good faith of his late antagonist, sold the accordeon for twenty-five cents more than he gave for it. Terms have been honorably kept on both sides.

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TRouble is not such a new thing to you. But it is to me, and I hear it saying many things. Some I never knew before; others one has heard, but never believed; others one has heard often, and as often forgotten. But the great benediction of it seems to lie less in the personal elements than in the larger views one gets of what is permanent, eternal, and worth living for.—*Drummond*.

Church Kalendar.



Nov. 1—All Saints' Day. Twenty-first Sunday after Trinity.
 " 6—Friday. Fast.
 " 8—Twenty-second Sunday after Trinity.
 " 13—Friday. Fast.
 " 15—Twenty-third Sunday after Trinity.
 " 20—Friday. Fast.
 " 22—Sunday next before Advent.
 " 27—Friday. Fast.
 " 29—First Sunday in Advent.
 " 30—Monday. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

Nov. 18—Dioc. Conv., New Hampshire, Honolulu, Consecration Dr. Lines, Grace Church, Newark, N. J.
 Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

THE REV. JOSEPH N. BLANCHARD, D.D., has become one of the clergy of Trinity Church, Boston. Address: The Buckminster, Beacon St., Boston, Mass.

THE REV. THOMAS BURROWS, formerly rector of the Church of the Holy Spirit, Rondout, N. Y., has become rector of the Church of the Regeneration, Pine Plains, New York.

THE address of the Rev. CHAS. A. CAPWELL is 150 Biddle St., Milwaukee, Wis.

THE address of the Rev. ALEXANDER CRONE is The Vicarage, Gilford Co., Down, Ireland.

THE REV. LEWIS R. DALRYMPLE, lately of mission of the Ascension, Sierra Madre, Calif., has been obliged through ill health to take a rest. His place will be taken by the Rev. Charles E. Bentham, who during the past year has been in charge of St. Paul's, Ventura, Calif.

THE address of the Rev. J. M. D. DAVIDSON, city missionary, is 39 Ladin St., Chicago, Ill.

THE REV. BENJAMIN J. DAVIS of Easton, Pa., has been elected to the rectorship of Trinity Church, Santa Barbara, Calif., and will enter on his work early in December.

THE REV. W. A. DENNIS of Menomonee, Wis., has accepted a call to the rectorship of Christ Church, Madison, Ind.

THE address of the Rev. HENRY LOWNDES DREW is changed from Annapolis to Denton, Md., where he has charge of Christ Church and St. Stephen's Chapel, St. Mary's-Whitechapel Parish.

THE REV. Z. S. FARLAND of Portsmouth, Va., has accepted a call to the rectorship of All Saints' Church, Atlanta, Ga.

THE REV. HENRY S. FOSTER, rector of Christ Church, Green Bay, Wis., has declined a call to Rogers Park, Chicago.

THE REV. RICHARD R. GRAHAM of Cincinnati, Ohio, has accepted the call of St. John's parish, Elkhart, Ind., Diocese of Michigan City.

THE REV. J. WILMER GRESHAM has accepted the rectorship of Trinity Church, San Jose, Cal.

THE REV. ROWLAND HALE, having resigned the rectorship of St. Peter's Church, Nashville, Tenn., has accepted a call to Crowley and Jennings, Diocese of Louisiana, and enters upon his charge Sunday, Nov. 15th. Address, Crowley, La.

THE REV. A. R. B. HEDGEMAN, rector of Holy Innocents, Albany, has been called to the rectorship of Trinity Church, Binghamton, N. Y.

THE address of the Rev. MYRON A. JOHNSON, D.D., is 1705 Kinney Ave., Cincinnati, Ohio.

THE REV. HENRY KINGHAM of Schroon Lake, N. Y., has accepted a call to the rectorship of St. Stephen's Church, Schuylerville, N. Y.

THE address of the Rev. H. NEWMAN LAWRENCE is, until further notice, 3136 Broadway, New York City.

THE REV. ADELBERT MCGINNIS, formerly curate at the Church of St. Mary the Virgin, New York, has taken charge of St. Paul's Church, Brooklyn, N. Y. Address, 237 Carroll St.

THE statement that the Rev. J. F. MILBANK of Mokense, Ill., had recently been called to

Waycross, Ga., was unfounded. He was invited last January to take the work, but failed until a few days since to receive the invitation.

THE REV. PERCY T. OLTON a short time ago accepted the rectorship of Zion Church, Greene, N. Y., and has not become assistant at St. Peter's, Brooklyn, as erroneously stated in the issue of Nov. 7th, the latter position being the one resigned by Mr. Olton.

THE REV. J. ALEXANDER O'MEARA, D.D., has resigned the rectorship of St. Andrew's Church, Oakland, Calif., and become assistant at Trinity Church, San Francisco.

THE address of the Rev. ROZELLE JAMES PHILLIPS, assistant at St. Stephen's Church, is 11 Reed St., Pittsfield, Mass.

THE address of the Rev. GARDINER L. TUCKER has been changed from New Orleans, to St. Matthew's Rectory, Houma, La.

THE address of the Rev. B. W. R. TAYLER is changed from Sharon, Mass., to 330 E. Madison Ave., Cleveland, Ohio.

THE REV. SAMUEL N. WATSON, D.D., of Chillicothe, has accepted the rectorship of St. Paul's Church, Akron, Ohio.

ORDINATIONS.

DEACONS.

CHICAGO.—Bishop Anderson ordained Messrs. RUSSELL J. WILBER, WALTER T. SUMNER, and FRANCIS W. WHEELER to the diaconate, at Holy Faith Chapel, Western Theological Seminary, on Saturday, Nov. 7th. The Rev. R. J. Wilber is attached to the Cathedral. Mr. Wheeler is officiating at St. Agnes' Mission, 22nd Street near Robey. Mr. Sumner will act as Secretary to the Bishop Coadjutor.

PRIESTS.

SOUTH CAROLINA.—On All Saints' Day, at Christ Church, Greenville, the Rev. K. G. FINLAY, by the Bishop of the Diocese.

DIED.

DAVIS.—Entered into rest, Tuesday, Nov. 3, 1903, MAUD REBER, wife of the Rev. Carroll M. DAVIS, Dean of Christ Church Cathedral, St. Louis.

JONES.—Mrs. ELIZABETH JONES, the beloved mother of Chaplain Jones, U. S. Navy, who is attached to the U. S. S. *Monongahela*, died at the home of her daughter, Mrs. John Emery, Dany-Graig House, Coalville, Leicestershire, England, on October 20th. Mrs. Jones was in her 76th year, and leaves as well as the chaplain, four daughters to mourn her loss.

"A loving and devoted mother gone to her eternal rest."

WALL.—EDWARD DELEMAIN WALL, eldest son of the Rev. Robt. C. and Anna E. Wall, departed this life at Carthage, Mo., Nov. 4th, 1903. Age 38 years.

"In the communion of the Catholic Church."

COMPLIMENTARY.

RESIGNATION OF REV. DR. RUMNEY.

GERMANTOWN, October 7th, 1903.

A stated meeting of the vestry of St. Peter's Church, Germantown, Philadelphia, was held at the residence of Mr. Joseph S. Perot, 254 West Walnut Lane, Germantown, Tuesday evening, October 6th, 1903, at 8 o'clock. All the members of the vestry present.

The following preamble and resolutions were unanimously adopted:—

WHEREAS, At a special meeting of the vestry of St. Peter's Church, Germantown, Philadelphia, held at the residence of Mr. Joseph S. Perot, 254 West Walnut Lane, on Wednesday, May 27th, 1903, at 8 o'clock P. M., the resignation of the Rev. THEODORE SILL RUMNEY, D.D., of the rectorship of St. Peter's Church, to take effect as soon as it can be accomplished, was presented, in order that he might be relieved from the labor and responsibility incident to the administration of the parish; and

WHEREAS, Minutes were then adopted expressive of the sorrow of the wardens and vestrymen at the receipt of the letter of resignation, and action on the same was deferred; and

WHEREAS, In accordance with the recommendation of the Rev. Dr. Rumney, for his relief and for the continued growth and prosperity of the work of the parish, the Rev. Stewart P. Keeling was given the full responsibility and entire charge of the ministry of the parish; therefore,

Resolved, That with profound regret the resignation of the Rev. Theodore Sill Rumney, D.D.,

as rector of St. Peter's Church, Germantown, Philadelphia, be and is hereby accepted, in accordance with his formally expressed desire, and in compliance with the demands of his family and friends that he be relieved of all personal and official responsibility for the work of the parish.

Resolved, As a tribute and expression of our respect and affection for the Rev. Theodore Sill Rumney, D.D., an appreciation of his character and attainments, and as a cordial recognition of his valuable services to the parish, we do now elect him Rector Emeritus of St. Peter's Church, Germantown, in the hope that he may long enjoy the love and affection of the parish which has been so greatly prospered in all of its spiritual and temporal interests under his wise and watchful ministry.

Resolved, That a copy of these minutes, signed by the Secretary, be sent to our late rector, the Rev. Theodore Sill Rumney, D.D.

WILLIAM T. GUMMEY,

Secretary of Vestry,

St. Peter's Church, Germantown, Phila.

OFFICIAL.

DIOCESE OF NEWARK.

A limited number of clergymen's tickets of admission to Grace Church, Newark, on the occasion of the consecration of the Rev. Dr. Lines as Bishop of Newark, is at the disposal of the Committee of Arrangements. Extra-diocesan clergy expecting to be present should apply to the Secretary at 160 Beech St., Arlington, N. J., before November 15th. JOHN KELLER,

Secretary.

WANTED.

POSITIONS OFFERED.

ORGANISTS WANTED at once for our numerous country church vacancies. Salaries \$500 to \$720. Good testimonials essential. Write the JOHN E. WEBSTER CO. CHOIR EXCHANGE, 5 East 14th Street, New York, for terms of membership.

POSITIONS WANTED.

CATHEDRAL ORGANIST, English trained, Degree; Recitalist, Boy Specialist, requires position; good organ and teaching sphere desired. Apply: F. H. WRIGHT, 523 N. 20th, Omaha, Neb.

ORGANIST AND CHOIRMASTER, English trained, thoroughly qualified and experienced, desires position. Fine player and successful Choirtrainer; earnest worker, Churchman and communicant; single, aged 30. Accustomed to large organ and choir, good musical services, recitals, cantatas, etc. Highly recommended by Bishop, clergy, and profession. First-class testimonials. Good organ and salary essential. Address "ORGANIST," Box 75, Cooperstown, N. Y.

CHOIRMASTER and baritone singer, at present in charge of vested choir of 50 voices, desires change to South or West. Address H. M., care THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

VESTMENTS.—The Embroidery Guild of the Cathedral of All Saints, Albany, is prepared to receive orders for vestments and all kinds of Church needlework. The embroidery is under the direction of a skilled worker, late of St. Margaret's Embroidery School, Boston. Address, GUILD HOUSE, Lafayette Street, Albany.

APPEALS.

AN URGENT APPEAL.

The Ladies' Aid Society of St. James' Church, Wallaceburg, will conduct, on Dec. 1st, a Sample Sale. Donations of money or goods are earnestly solicited from readers of THE LIVING CHURCH.

Inasmuch as our church is greatly in need of funds to meet the interest on our mortgage, we trust our appeal may meet with a generous and hearty response.

If business firms sending donations will include advertising matter, the same will be conspicuously displayed.

Send donations of money or goods to Mrs. T. B. WEST, Secretary, Ladies' Aid Society, Wallaceburg, Ontario.

The Church at Work

G.F.S.A. CENTRAL COUNCIL.

Chicago, Nov. 3-6.

THE MEETINGS of the Central Council of the Girls' Friendly Society in America were held in Chicago, beginning Tuesday, the 3d inst. The supper at Trinity parish house was the assembling of all the visiting Council members from thirteen states and Washington City, representing twenty Dioceses. After this happy gathering followed the evening session of Central Council proper when, after an address of welcome by the rector of Trinity Church, the Rev. Z. B. T. Phillips, the report of the General Secretary and that part of the President's address relating to parish branches were read.

On Wednesday, 4th, there was Holy Communion at 8 at Grace Church, with an attendance of many from considerable distance; at the 10 o'clock celebration, also at Grace, was a very large attendance. The Rt. Rev. C. P. Anderson (Bishop Coadjutor) made the address of welcome most cordial to the visiting delegates, commending highly the work of the G. F. S. The sermon, by the Rev. W. O. Waters of Grace Church, was appreciated and voted to be printed.

Lunch at 1 o'clock was an interesting feature of this gathering of Churchwomen and clergy. Officers were afterward elected as follows: President of G. F. S. in America, Mrs. Thomas Roberts of Philadelphia; Vice-Presidents, Miss Emily Paddock, New York, Miss Mary Benson, Brooklyn, Miss Frances W. Sibley, Detroit, Miss Sarah B. Hopkins, Worcester, Mass. Secretary and Treasurer, Miss Eve Alexander, Baltimore. In the evening, Miss Fanny Groesbeck, the diocesan President of Chicago G. F. S., tendered a reception to our honored visitors and the Chicago Associates and admitted members. Over 400 were able to accept this invitation at Hotel Metropole. The Central Council thus came in direct contact with very many of the girl members of the G. F. S. in Chicago and were able to know a little of their life and interests. The branches of each church were distinguishing ribbon badges giving the name of the church. It was a very happy gathering. From the girls were very many expressions of pleasure at their surroundings.

On Thursday there were Departmental meetings at St. James' parish house till 11 o'clock, when the Central Council assembled. The latter gave the morning to a review of the Extension Work of the G. F. S. A. and its closely affiliated subject of stimulating and building up weak branches and diocesan organizations. The finances of the problem were a great feature of the discussion, which seemed to elicit general interest. Lunch at St. James' parish house was served at one o'clock. The large guild room was equal to the number entertained, including more Chicago Associates than had the other two collations. The Associates' Conference was preceded by an Associates' gathering and a Holiday House committee from the Dioceses where are Holiday Houses.

At the Conference at 2:30 P. M. five papers were read, as follows:

1st. Our Responsibility in Influencing Girls Employed in Mills and Factories. Written by Mrs. H. Neill Wilson, Pittsfield, Mass. Read by Miss Laura B. Hopkins of Worcester, Mass.

2nd. How Far Should We be Interested in Vacation Houses or Vacation Work? By Miss Margaret Sill, Detroit, Mich.

3d. The United Offering and the G. F. S. in Relation to Missions. By Mrs. Thomas

Roberts, the President of the Girls' Friendly in America.

4th. How Can Associates be Made to Feel their Responsibility? Written by Miss H. H. Turner, Knoxville, Tenn. Read by Mrs. C. E. Marshall of New York.

5th. Practical Coöperation of Associates and Members in Branch Work. Written by Mrs. H. C. Bolton, Washington, D. C. Read by Miss D. H. Woolley of Cincinnati, Ohio.

In order to be prepared to give information to G. F. S. Branches the following Associates were selected to act as referees for certain sections of the field about which there is special interest: Mrs. Robert Matthews, Rochester, N. Y., for China; Deaconess Potter of Connecticut, for Honolulu; Miss Mary Bluson of Long Island, for Work Among Colored People; Miss Eve Alexander, for Domestic and Indian work.

This Conference lasted till late, giving barely time for all to prepare and partake of the evening meal in their various stopping places before assembling at 8 P. M. in Trinity parish house for Central Council meeting.

On Friday all meetings were at Grace parish house, the early ones being for Associates and Holiday House committees. Later was the final session of Central Council, and with it regrets at the parting of women who are one in interest, work, and Churchmanship. Expressions were many of delight at words of encouragement by our own clergy.

The atmosphere of all the meetings was marked by earnestness and sincerity. Both as a Council and as individuals, worship and work were closely identified in the spirit of self-dedication which rose to the surface many times in the course of the absorbing but harmonious differences of opinion in the discussions of a very busy three days. The parting words of good cheer from the Rev. Mr. Waters lingered as a "God-speed" in our ears long after the Central Council of 1903 had adjourned *sine die*.

Summary of numbers and work: 31 diocesan organizations of the G. F. S.; 55 Dioceses with branches; 467 branches in as many churches (5 branches not heard from in time to be included in reports); 26,615 total enrollment as far as reports were received.

Moneys raised and expended: \$31,102.08 for diocesan and G. F. S. objects; \$11,396.42 for parochial objects; \$2,663.98 for philanthropic objects; \$3,691.73 for Missions. \$48,854.21, totals recorded; but to this could be considerable addition of sums reported too late for embodiment.

CHURCH ENDOWMENT SOCIETY.

THE FIRST MEETING of the Board of Trustees of The Church Endowment Society, since its organization, was held Oct. 22nd, at the Church Missions House, New York. The report of the Secretary-General, the Rev. E. W. Hunter, showed that Local Boards, consisting of leading clergymen and laymen, have been formed in the following Dioceses and Missionary Jurisdictions, to-wit: Arkansas, Chicago, Colorado, Delaware, Georgia, Indianapolis, Iowa, Kansas, Kentucky, Lexington, Louisiana, Massachusetts, Minnesota, Nebraska, Ohio, Pittsburgh, Quincy, Rhode Island, Springfield, West Missouri, Laramie, Southern Florida, and Western Texas. "It is our determination to form local boards in every Diocese as time may allow and circumstances justify."

The Business Manager, Mr. L. S. Rich, showed that "the past three years have been years of encouraging progress for The Church

Endowment Society, though it may at first appear that the success attained has not been so great as the project merits, nor so brilliant as its friends had a right to expect." "It is the dream of many a man of wealth to endow a church or school or hospital. To do so at once he finds impracticable, because of the impossibility of withdrawing in one sum so large an amount of capital from his business. He is making money rapidly, but like every man actively engaged in business, finds his entire capital requisite to the needs of his rapidly expanding trade. Thus the fulfilment of the purpose dearest to his heart is deferred to a day that rarely comes in the lifetime of the man of large affairs. But if the diversion of so large a part of his capital is impracticable, the payment of the yearly premium on a fifteen or twenty-year Endowment for the required amount becomes comparatively a matter of little moment. Nevertheless, this small, annual appropriation makes certain the early fulfilment of his benevolent purposes. An untimely death cannot defeat his plans, for the estate to be devised is created the day the endowment policy is issued." "The transactions of this Society during the past three years have resulted in placing more than \$1,000,000 of insurance toward the endowment of churches and various benevolences. This sum would be largely increased if we were to include numerous policies taken out for the benefit of the wives and children of clergymen, and for other benevolent purposes, the origin of which may be traced directly to the influence of this Society."

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Churchman's Club—Bishop Barnwell Memorial—Rev. Quincy Ewing Received.

ON OCTOBER 30, the Churchman's Club of Mobile was organized. Judge John S. Connor of Cincinnati, President of the National Association of Church Clubs, and also of the Cincinnati Club, was present by invitation of the laymen of Mobile, and addressed the laymen present, representing the three leading parishes of the city. The Rev. Edmonds C. Bennett, D.D., was also present by invitation. Judge Connor spoke at length upon the objects of similar clubs elsewhere, and on the purposes for which this club should be organized, viz., to break down parochialism, and for morals, educational, and religious purposes. A committee was appointed to draft a constitution and the rules governing the Cincinnati Club, were, with some necessary modifications, adopted as the rules of the club. Mr. W. C. Fitts was elected President, and other officers were elected to serve until the first annual meeting on Jan. 11, 1904, up to which date all laymen who send in their names, for membership, will be regarded as charter members of the Club.

Thus is inaugurated the first Churchman's Club of Alabama.

THE TRUSTEES of the Bishop Barnwell Memorial Fund, Messrs. A. G. Parrish and J. M. Baker, resident in Selma, report that after paying for the home, including all repairs, improvements, insurance, and other necessary expenses, in connection with the discharge of their trust, that they still have in bank \$1,897.61 of the entire amount of the fund, \$51,268.53. Thus generously has the Diocese of Alabama provided for the family of the late Bishop.

LETTERS DIMISSORY in canonical form have been received from the Bishop of Mississippi, transferring the Rev. Quincy Ewing to Mobile, Miss., to the Diocese of Alabama, and the said letters have been accepted by the Bishop of Alabama. Thus ends an incident which threatened to disturb the peace of the Church within the Dioceses concerned. The Rev. Mr. Ewing had been called to the rectorship of the Church of the Advent, Birmingham, and had accepted the call. The first intimation the Bishop of Alabama had of the intention of the vestry was a newspaper report of the acceptance by Mr. Ewing of the call into the Diocese of Alabama. The Bishop at once pointed out to the vestry that they had violated the canon law of the Diocese, which required that the Bishop should be notified by the vestry of any vacant parish, of their desire to extend a call to any clergyman—and before any call was extended that they should have in writing from the Bishop a certificate or statement that said clergyman was in regular standing. At the same time, the Bishop notified Mr. Ewing of the irregularity of his call, and suggested that he withhold his acceptance of the call until it should come to him in regular form. As a matter of fact, the Bishop was not quite sure of Mr. Ewing's standing as a clergyman, and desired time for investigation. He was aware of the part Mr. Ewing had taken some two years ago in marrying a quondam priest of the Diocese of Mississippi, Morris by name, who had been divorced from his wife for a cause other than that allowed by the canons, and whose wife was still living—said Morris afterward being deposed from the ministry of the Church. The Bishop had known of the rumor that for this marriage Mr. Ewing was about to be presented for trial by the Standing Committee of the Diocese, on the grounds of a flagrant violation of the canon law of the Church. For reasons considered sufficient by the committee the charge was not pressed, and the matter was left suspended. When, therefore, Bishop Bratton, at the request of Mr. Ewing, sent letters dimissory to the Bishop of Alabama, the former felt obliged to qualify his letter by reference to the above mentioned action of Mr. Ewing. Bishop Beckwith declined to accept the letter in the form in which it came, and so notified Mr. Ewing. He has all along maintained that unless the Bishop of Mississippi could give Mr. Ewing an unqualified letter dimissory, in proper canonical form, he would decline to accept the letter or receive Mr. Ewing into the Diocese.

The matter was brought to the attention of the Standing Committee of the Diocese of Mississippi by Mr. Ewing, and the Committee declined to re-open the question, and notified the Bishop of Mississippi that they had no charges to prefer against Mr. Ewing. Under these circumstances the Bishop of Mississippi forwarded to the Bishop of Alabama the letter dimissory in regular canonical form, which the latter has accepted. Mr. Ewing therefore becomes rector of the Church of the Advent.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Cathedral Choir Room Opened—The Clericus.

ALL SAINTS' DAY was marked at the Cathedral of All Saints', Albany, by the first use of the beautiful and completely appointed choir room. Just before the morning service, as the choir was ready to begin the processional hymn, Bishop Doane called upon Percy V. Starnes, the organist and choirmaster, and on behalf of the congregation presented to him the hood of the English degree in music, recently conferred upon him. In recognition of the reputation made by Dr. Starnes in the land of his birth, and which he is fast duplicating in this country, he has been made a Fellow of the Royal Guild of

Church Musicians, under direction of the Archbishop of Canterbury. The new hood, of crimson and gold silk, edged with ermine, was worn by Dr. Starnes at the morning service. Bishop Doane preached in the morning, and, in accordance with custom, spoke of the members of the congregation who had died during the past year. Canon Fulcher delivered the sermon at evensong.

THE MONTHLY meeting of the Albany and Troy Clericus was held in the rectory of Holy Innocents' Church, Albany, on Monday, Nov. 2. The Rev. H. R. Freeman, rector of St. John's Church, Troy, was re-elected President, the Rev. A. R. B. Hegeman, Vice-Pres., and the Rev. James A. Smith, Sec. and Treas. The Rev. George D. Silliman, D.D., read the essay, on the subject, "Hell." Nearly all the members were present.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Illness of Rev. Charles E. Rice.

THE REV. CHARLES E. RICE, missionary at Circle City, within the Arctic Circle, has been obliged to leave his work for the winter on account of ill health. He had a very severe attack of pleurisy in the summer and a relapse in September, and therefore, on the positive orders of his physician, left by slow stages for California, and will spend at least the earlier part of the winter in Los Angeles. At Circle City he left the work in charge of Judge Claypool as lay reader, while native catechist will continue his work among the Indians. Mr. Rice hopes to return to the Alaskan field after the present winter.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Death of Rev. Wm. Allan Fair—School of Theology.

THE DEATH of the Rev. William Allan Fair occurred at Little Rock, Oct. 20th, at the age of 58 years. Mr. Fair was priest in charge of St. Philip's Church, Little Rock, and from 1875, in which year he was ordained to the priesthood, till 1900, he was a missionary in Liberia. He was graduated at St. Augustine's Missionary College, Benicia, Cal., in 1869, was ordained deacon in 1874, and was advanced to the priesthood in the year following by Bishop Horatio Potter of New York.

A SERMON-LECTURE course entitled "The Arkansas School of Theology," is now being delivered at St. Paul's Church, Batesville, from Nov. 10th to 17th. The series began with a Quiet Day on the 10th, on the evening of which the School of Theology was opened by the Bishop of the Diocese. Among the speakers on various phases of Church history and work, in popular language and form, and at various intervals during the week are: the Bishops of Arkansas and Oklahoma; the Rev. H. M. Ingham, Rev. G. B. Norton, D.D., Dean Robottom, Rev. J. B. Whaling, Rev. R. W. Rhames, President Long of the Arkansas College, and Rev. G. De Witt Dowling.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Farewell to Dr. Egar—Missionary Dates—Convocation at Paris Hill—Manlius.

A FAREWELL RECEPTION was tendered to Dr. and Mrs. Egar by the officers and parishioners of Zion Church, Rome, on Tuesday evening, Oct. 27th. During the evening a fine sterling silver pitcher and salver were presented to the retiring rector, bearing on the face of the pitcher this inscription: "To the Rev. John H. Egar, D.D., Rector of Zion

Church, Rome, N. Y. Feb. 18, 1881 to Nov. 1, 1903, from the Members of his Congregation." On All Saints' day Bishop Olmsted preached and confirmed a class presented by Dr. Egar, and at the evening service the sermon was an appropriate final address to the people Dr. Egar had served so long.

UNDER the auspices of the Convocation of the Second District, the Bishop of North Dakota will make a series of addresses in parishes in and near Utica from the 12th to the 17th inst. General interest is sure to be aroused in this way as the Bishop is an able and attractive representative of the missionary cause. He will speak of the conditions and prospects in the whole field, and especially in North Dakota. It is hoped that all who live in or near the following parishes may give the Bishop a hearty welcome. He will speak as follows: Nov. 12, evening, St. John's, Oneida; Nov. 13, p. m., St. Thomas', Hamilton; Nov. 13, Trinity, Utica; Nov. 14, p. m., St. John's, Whitesboro; Nov. 14, evening, St. James', Clinton; Nov. 15, Sunday, A. M., Grace, Utica; evening, Calvary, Utica; Nov. 16, p. m., St. Paul's, Holland Patent; Nov. 16, evening, St. Stephen's, New Hartford; Nov. 17, p. m., Good Shepherd, Oriskany Falls; Nov. 17, evening, Grace, Waterville.

THE CONVOCATION of the Second District held its autumn meeting, Nov. 3-4, in St. Paul's Church, Paris Hill (Rev. J. B. Wicks, rector). Addresses were made by the Rev. Messrs. Harding, Arthur, and Doolittle. The Rev. Mr. Bird opened a discussion on better system and union in the work of Sunday Schools. Bishop Olmsted preached on the recent Church gatherings in Washington, and urged the support of individual clergy and laymen of the apportionment plan in this Diocese. The Woman's Auxiliary held a meeting in the afternoon and encouraging reports were presented. The smaller branches were represented and are doing good work. After the usual hearty resolution of thanks to the rector and his people for their bountiful hospitality, Convocation adjourned to meet the last week in January, in the Church of the Holy Cross, Utica.

A NEW CHAPEL and dormitory is greatly needed at St. John's, Manlius. The school opened in September under most favorable conditions. It would greatly strengthen this splendid Church school if the above named buildings could be provided either by gift or as memorials. Col. Verbeck deserves such help and encouragement and we earnestly hope he may have it.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Woman's Auxiliary—Harrisburg.

ON Nov. 3 and 4 the annual meeting of the Woman's Auxiliary was held in the parish of St. Luke's, Lebanon (Rev. John Mitchell Page, rector). The special speakers at the several services and other meetings were Bishops Talbot and Keator, Rev. Messrs. W. S. Claiborne and Sherman Coolidge. Mrs. Coolidge also addressed the women for a few minutes during their business meeting. Mrs. Rogers Israel presided. The Directress, Mrs. G. D. Ramsey of the Junior Auxiliary, also held a meeting for the latter apart from the main hall of the parish building, and Miss H. Ely Troxell reported concerning the Babies' Branch. The Rev. Erskine Wright conducted the Quiet Hour for the women, taking as his text: "Bear ye one another's burdens and so fulfil the law of Christ." From the beginning to the end the addresses, services, and business meeting inspired everyone with greater zeal to more determined effort. Many of the delegates visited the Jonestown Home the following day, "the house Father," the Rev. A. M. Abel, and his assistants making the visit most pleasant for all who could go.

DURING the Octave of All Saints', special services were held at St. Stephen's, Harrisburg (Rev. Ernest F. Smith, rector). The special preachers being the Rev. James Goodwin of Hartford, Conn.; the Rev. Sherman Coolidge of the Shoshone Indian Agency; the Bishop of the Diocese, and Dean Hart of Colorado. The rector's hearty letter and report denotes aggressive work.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Ep. Coadj.

St. Mary's Home Opened—Sunday School Conference—Church Club—Woman's Auxiliary—Western Springs.

ON TUESDAY, Nov. 3, the new St. Mary's Home for Children was formally opened and blessed by the Bishop Coadjutor of the Diocese. The programme for the day began with a celebration of the Holy Eucharist at Calvary Church at seven o'clock, when the Rev. W. B. Hamilton celebrated and administered the Blessed Sacrament to the Sisters. At eleven o'clock there was a choral celebration sung by the children of the Home. The Rev. E. A. Larrabee, rector of the Church of the Ascension, celebrated and used for the first time a beautifully embroidered set of vestments of blue silk (the color of the Blessed Virgin). These vestments were originally made for the late Mr. Owen Aldis, a candidate for Holy Orders, who died last spring, and were given by his family to the Sisters for use in the chapel of the Home. After the blessing of the chapel and the celebration, the procession of children, Sisters, and clergy moved out into the hallway and throughout the building, the Bishop blessing each separate part of the building to its own peculiar use, and dedicating the whole to the glory of the ever blessed Trinity and in the name of St. Mary the Virgin. The Mother Superior of the Order, with several Sisters from other parts of the country, was present at the services. In the afternoon a reception was given by the Sisters and children to their friends, when many came to pay their respects to the Sisters, so that at times the building was crowded.

WEDNESDAY, Nov. 4, was the date set for the second conference to be held simultaneously on each side of the river by the Sunday School Commission of the Diocese. The meetings on the north and south sides were postponed for one week, but the one on the West side was held according to the arrangements, at Calvary Church, Monroe Street near Kedzie Avenue. The meeting was called to order by the rector of the parish, the Rev. W. B. Hamilton, and after devotions, he introduced the Rev. E. A. Larrabee, who was the appointed speaker for the evening. The subject was, "The Prayer Book and Church worship in the Sunday School." The speaker reminded his hearers that the idea of Worship as composed of prayer, praise, and psalms or lessons, is not the highest. We have to go to the Old Testament for the primary lesson of worship, which is (1st) The complete surrender of the will to God; (2nd) Praise and Thanksgiving; (3d) On account of sin there is also necessary expiation for sin, or Atonement. Our Blessed Lord completed this expiation and so through Him, by the sacrifice of the cross, in Him as members of His Body Mystical, we, not as priest and people, not as an assembly of separate individuals, but as the whole body, engage in corporate worship in the Holy Eucharist, the highest act of worship possible for man. This can and ought to be adapted to the children of the Sunday School; we ought not to be satisfied to give them anything less than the best, for the children are as capable of entering into the spirit of worship as their elders. It is not more ritual that is wanted in the American Church, but a better understanding of the art of worship.

A general discussion of the subject followed, during which several important points were brought out bearing on the subject. A very large attendance of teachers and officers of the Sunday Schools of the West side made the meeting most interesting.

THE TRUSTEES, managers, and the director of the William Raymond Champlin Home for boys held their annual meeting and reception at the Home on Tuesday, the 3d inst. The reception was largely attended by the many friends of the boys.

THE ANNUAL MEETING and banquet of the Church Club of Chicago was held on Thursday evening, Nov. 5. There were about 150 guests at the table. At the short business session which followed the banquet, the reports of officers showed the condition of the club to be more than satisfactory both as to finances and also as to membership. The amount pledged towards the salary of Bishop Brent having been paid and almost enough to pay the next year's instalment is in the treasury. At the election of officers the following were unanimously re-elected: President, Hon. Jesse Holdom; Vice-President, Mr. Charles E. Field; Secretary, Mr. Courtney Barber; Treasurer, Mr. E. H. Buehler; Trustees, Messrs. Joseph Bowen, E. P. Bailey, Taylor E. Brown, D. B. Lyman, Jr., W. E. Ritchie, H. C. Tilden, F. B. Tuttle, D. B. Salisbury, and H. Ullman.

Professor James H. Canfield of Columbia University spoke on "The City Parish and its Priest." The type of civilization of the twentieth century will be *urban*. The great undertakings of the last few years have been in the line of man's relation to his fellow man; not as some would have us believe, to get at one another's throat, but to find opportunities for the general betterment. Men are glad to stand shoulder to shoulder with their fellow men. It is the magic touch of the elbow that draws together men of different tastes. But this massing together of mankind into the great centres has its dangers, in the loss of neighborliness, etc. The work of the city parish then is the revivifying and unifying of the city, bringing together of diverse interests. The priest must deal with all classes; the other professions deal only with particular cases, but he must sum them all up. He must take a theme 2,000 years old and give it life, he must be a statesman in the highest and best sense of the word, he must have patience and learn to do things by and through others, he must be of sound body and well developed intellect, so that his intellectual training will be on a par with that of his congregation, above all he must have a sound theological training. The Rev. Dr. Robinson of Racine College Grammar School spoke on the "Point of View." Protestantism is said to be a series of negations, but this is not altogether so, for Protestantism could never have succeeded as it has, had there been nothing more than negation. There are two points in Protestantism: the protest and the affirmation. At first the one helped the other, the protest against the immorality prevailing, the affirmation holding fast to certain truths. But now they both have weakened the protest because its cry has been heard and Rome has set her house in order; the affirmation because the popular cry nowadays is Down with the creeds. Altruism has taken the place of a dogmatic faith, probably on account of the prevalence of socialism, whose motto is "the great brotherhood of man." Now the two points of Protestantism stand face to face, ready to tear each other's flesh. Some day some little sect out on the frontier will find that Protestantism is incongruous with the doctrine of the brotherhood of man, and will throw it out. Will the Church go out with that little sect? No, she will answer to the summons from Above: Awake! Sleep no more!

AN UNUSUAL vein of loyalty, which is not

confined to its present officers, but extends back to its former officers, appears to run through the Chicago Branch Woman's Auxiliary. This was manifested at the monthly meeting held in the Church Club rooms Thursday, Nov. 5th, when Mrs. Lyman, an ex-president, delivered the address of the day, taking for her subject, "Missionary Work in Connection with the Sunday School." Mrs. Lyman said that the Woman's Auxiliary and the Sunday School Commission had apparently come to an appreciation of the importance of missionary effort in the Sunday School at the same time, for they have begun their work together. She recommended the grading of the Sunday School as being conducive to the practical training of a child and closed by saying that all missionary effort should be directed to one object: the onward march of the Kingdom of God through the extension of Faith and the growth of the Church. The President, Mrs. Hopkins, gave a detailed description of how she came to write the little book on the life of Emily Bronte, which she has dedicated to Miss Carter's work in the hope that one thousand copies will be sold. Mrs. Hopkins made a special pilgrimage to the church and rectory in the secluded village of Haworth, England, sacred to all those interested in the Bronte Sisters, last summer. The sprig of heather which decorates the cover is a facsimile of one brought from Haworth by Mrs. Hopkins, and the tiny work contains pictures of both the church and rectory.

ALL SAINTS' MISSION, Western Springs, observed its eighth anniversary on Nov. 1st with festival services and an appropriate sermon by the priest in charge, Rev. John A. Carr of the Western Theological Seminary.

During the summer of 1902, the mission being then in charge of the Rev. Jesse H. Dennis, additions to the church edifice consisting of choir room and chancel were planned and completed at a cost of something over \$600. The collection on All Saints' day, with personal donations and a contribution by the guild, enabled the finance committee to wipe out all indebtedness against the mission. This reflects much credit on the little band of Churchmen and Churchwomen, who have worked so energetically to establish and maintain the Church and her divine offices in their midst.

The value of the Church property in Western Springs is estimated at a figure near \$2,000.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of Rev. E. R. Brown—Notes.

THE REV. EDWARD R. BROWN, a retired priest of the Diocese, died at Hartford on the Feast of St. Luke. After a long and zealous service, Mr. Brown had lived, of late years, owing to impaired health, in retirement. His ministry had been passed wholly within one Diocese, at Unionville and Farmington, Naugatuck, New Milford, and Stafford Springs. His funeral was attended from Christ Church, Hartford, and he was buried among his own kindred, in the churchyard of his native parish, Old Trinity, Brooklyn. May he rest in peace!

ST. PAUL'S, Waterville, is again sorely bereaved, in the death of the senior warden, Mr. Louis Gates. He will be greatly missed in the parish and in the community, of which he was a valued citizen. A memorial sermon was delivered by the minister in charge, the Rev. John A. Stansfield.

THE REV. THEODORE M. PECK, rector of St. Peter's, Oxford, and of Quaker's Farms, met with an accident while driving, on a recent Tuesday evening. The horse was struck by an automobile, and so badly injured as to necessitate shooting. The occupants of the

marriage escaped with a severe shaking. The people in the automobile stood ready to make good all damages.

CHRIST CHURCH. New Haven, has received a bequest of \$5,000 by the will of the late Mary Ingersoll Linzee. The rector, the Rev. Dr. Morgan, receives a legacy of \$500, while \$200 is given to the Aged and Infirm Clergy and Widows' Fund of the Diocese. The residue of the estate will go to Christ Church when personal legacies amounting to \$15,000 shall have been paid.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Annual Service at Dagsboro—Notes.

THE ANNUAL services were held in Prince George's Church, Dagsboro, Friday, Oct. 30. There was a celebration of the Holy Eucharist in the morning, the Bishop celebrant, with addresses from the Bishop and visiting priests. After luncheon papers were read by Judge D. T. Marvel, upon U. S. Senator Wells, who lies buried in the old churchyard; by Henry C. Conrad, upon John M. Clayton; and by Dr. George W. Marshall, upon General Dagsworthy, who was one of Washington's aide-de-camps and whose body lies under the chancel of the church.

THE REV. J. CLARKE ROBBINS, who most acceptably supplied for Mr. Dunlap at Holy Trinity (Old Swedes) Church during the summer months, has been asked to return as rector of the parish. The Rev. Martin B. Dunlap has taken a temporary home at Newark, Del., where he will remain until somewhat restored to health.

THE REV. JOHN S. BUNTING, rector of Christ Church, Christiana Hundred, was elected to fill the vacancy in the Standing Committee caused by the resignation of the Rev. H. A. Henry. The Rev. K. J. Hammond was elected president of the Committee.

IOWA.

T. N. MORRISON, D.D., Bishop.

Waverly Deanery—Death of Rev. Peter Fox—Sunday School Commission—Death of Child of Rev. George E. Walk.

THE WAVERLY DEANERY met at St. John's Church, Dubuque (Rev. John C. Sage, rector), Oct. 13th and 14th. The pleasure of the occasion was enhanced by the presence of Bishop Morrison and Bishop Keator (a former rector of St. John's) and the members of the Northern Deanery of the Diocese of Chicago, which had a meeting the day previous at Galena. A banquet and reception under the auspices of the Fellowship Club, the men's organization of the parish, took place on the evening of the first day. Over 200 sat down and toasts were responded to by the visitors and members of the club.

THE REV. WILLIAM PENCE JAMES, rector of St. Paul's Church, Marshalltown, and Miss Vinne Ream Cross were united in holy matrimony, Oct. 28, by the Bishop of the Diocese. The marriage was solemnized at the church at 8:30 A. M. and was followed by a nuptial celebration. The Rev. F. C. Smith of Oelwein served as deacon and Rev. James Frost as sub-deacon.

THE REV. PETER FOX, an aged priest of the Diocese, died Thursday, Oct. 22nd, and was buried Oct. 24th. A memorial service is to be held on Nov. 17th at Sac City. The Rev. Mr. Fox had retired some years and was living at Ida Grove.

THE SUNDAY SCHOOL COMMISSION appointed by the Bishop at the convention last May has held its first meeting and outlined plans of procedure. The intention is to inaugurate Correspondence Schools on the subjects which form part of Christian education. The courses are to be on the same plans as the University Extension. The num-

ber of lessons constituting the course will depend upon the subjects dealt with. A small fee will be charged to those taking the course. A diploma will be given to those who have done the work required. This will be of value, as it declares the qualifications of the teacher. The course will not only be open to teachers and prospective teachers, but to parents who wish to give their children Christian training. The Commission will soon be in a position to announce the beginning of this work. The Commission also is to secure a collection of various objects of interest relating to Sunday School work. It will collect especially maps, charts, figures, pictures, and books on Sunday School pedagogy. The design is to make the Commission a bureau of information. A large share of the Sunday School Commission's good work is due to the Rev. Charles Lewis Biggs of Cedar Falls, chairman of the Commission, who has been indefatigable in his efforts to advance the cause of Sunday School education.

THE REV. R. P. SMITH, rector of St. Thomas' Church, Sioux City, recently held a series of special services at Trinity Memorial, Mapleton, in charge of the Rev. N. F. Douglas. The services were productive of much good. The subjects presented were, "The Vitality of Christian Faith," "Reality of Evil," "Transformation and Growth," "The Spiritual Life." Mr. Smith made a deep impression by his earnest preaching and winning personality.

A SAD ACCIDENT occurred on Oct. 23d, by which the young daughter of the Rev. and Mrs. George E. Walk, the former being rector of Grace Church, Council Bluffs, was killed by being thrown from a pony on a ranch near Mineola, Kansas. The child, Annie by name, had left her home in the city only a few days previously to visit her aunt in Kansas. She was somewhat less than nine years of age. Mr. Walk was expecting to assume the rectorship of Grace Church, Cedar Rapids on the following Sunday, and it was in the latter church therefore that the burial service was held on the afternoon of Sunday, Oct. 25th, the Bishop officiating. It was a sad beginning to the new rectorship.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Holy Cross Mission—River Head—Manhasset—Mr. Billings Declines.

THE NORTHERN ARCHDEACONRY of Brooklyn (Rev. St. Clair Hester, Archdeacon), held a meeting at the diocesan house, Tuesday, Nov. 3d, at which the most important resolution was the appropriation of \$600 toward the salary of a priest for the Holy Cross mission.

In July, 1896, a plot of ground, 100x100, was purchased for Holy Cross mission, at a cost of \$6,000. At the same time \$1,475 was given to defray the expense of altering a building on the ground making it suitable for a clergy house; \$1,000 was also donated for the expense of clergy for the year. Despite the prosperous condition at its inception, the work of the mission has not



HOLY CROSS MISSION, BROOKLYN.

been satisfactory. Its numerous changes in clergy and lay readers in charge have been of little value to its life. The past year it has been in charge of the local assembly of the Brotherhood of St. Andrew. The work under the care of Mr. H. B. Delapierre has increased the interest to such an extent that again the Archdeacon believes a resident priest may be stationed there.

The property is clear of all indebtedness, has commodious buildings and a large field well populated.

GRACE CHURCH, Riverhead (Rev. William Wasson, rector), has awarded a contract for the building of a new rectory. The building will be thoroughly modern and will cost \$3,000. Some years ago Mrs. Louisa Howell made a gift of a rectory to the parish. The property was some distance from the church and considered a very undesirable location. It has been sold and the money embodied in the sum necessary to meet the obligation of building the new structure.

THE CENTENNIAL celebration of Christ Church, Manhasset (Rev. Charles L. Newbold, rector), was duly commemorated during the week commencing Nov. 1st. Interesting services were held. Rectors of neighboring parishes organized by Christ Church, were present and added much interest to the occasion. The rector, in his historical sketch, told many interesting incidents. Early in the history of the church services were held only on alternate Sundays, at Hempstead and North Hempstead, by the Rev. Seth Hart, and it was not until the late Dean Cox became rector in 1849, that evening services were also held.

In 1835 a bell was offered the church, on the condition that the vestry should pay an annual rental of one cent, and that the church should always be used for Episcopal services. It was also conditioned that the ringing of the bell should not disturb the members of the Quaker meeting-house near by. It is recorded, later on, that the Dutch Reformed Church be allowed the use of the bell for services and funerals at the rate of one cent per year. The early music of the church consisted of an orchestra of four pieces, and not until Dean Cox's ministry did an organ make its appearance. An ancient pulpit must have been a wonderful bit of ecclesiastical architecture; for its description is as follows: The first level a communion table in front, with the prayer desk just behind and above this, while the pulpit with its spreading sounding board towered above, and a gilded dove was pendant over the preacher.

THE REV. SHERRARD BILLINGS of the Groton School at Groton, Mass., has declined the call to the rectorship of the Church of the Holy Trinity, Brooklyn, in succession to the Rev. S. D. McConnell, D.D.

THE CONGREGATION of the Church of the Epiphany, Ozone Park, have instituted measures toward the incorporation of the parish. This has long been a Cathedral mission, receiving an appropriation from the Bishop to further its work. The population has so largely increased that the congregation have faith in their ability to support their own parish. The priest-in-charge was the Rev. John Tilley, who recently resigned to accept a charge in the Diocese of Pennsylvania. The parish is still without a priest.

DURING the octave of All Saints the tenth anniversary of the rectorship of the Rev. John C. Stephenson of St. Peter's Church, Bay Shore, was celebrated. A reception was held at the rectory. The members of the congregation presented the rector with a purse containing \$300 in gold.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

City Notes.

THE MISSION of St. Athanasius, Los Angeles, occupies the northwestern quarter

of the parish of St. Paul or the Pro-Cathedral. The mission was begun during the rectorship of the Rev. John Gray, in 1895. Somewhat over three years ago the Bishop placed the Rev. Ransom M. Church in charge, and assigned the diocesan deaconess, Miss Emma Grebe, to work in the district under Mr. Church's direction. The Church life of the mission grew rapidly and solidly, under the stimulus of their energy and zeal; and in the autumn of 1902, the old Baptist chapel which had been bought for the use of the mission, was moved on to a new and larger lot, and was turned into a parish hall, a larger and well appointed church, with kneelers, for more than 200 persons was built, in front of it, paid for, and consecrated.

The steady increase in the solid life of the mission has continued, and an application for organization as a parish is now before the Bishop and Standing Committee. The adjustment of boundary lines between the mother parish and the daughter organization is now under consideration and will shortly be settled; and a growing future awaits the parish of St. Athanasius.

The hearts of the parishioners, however, have been cast down by the resignation of the Rev. Mr. Church, which took effect at the end of October. He has accepted an election to the rectorship of St. John's parish, Auburn, Central New York. A day or two previous to his departure for the East, a farewell reception was given him by his parishioners, who manifested the warmest affection and regret. A touching address was made by the warden of the mission, Mr. Swinerton, and a very handsome cross of gold, and a well-stocked purse were presented to Mr. Church, who responded with emotion.

THE CORNER STONE of the new Christ Church, Los Angeles, was laid by Bishop Johnson on the eve of All Saints' day. The new building will be one block distant from the site of the old church which was burned down last June. The vested choir of women and men, and the Bishop and clergy, vested in the place of worship of the United Brethren or Disciples of Christ, which had courteously been offered for the purpose. The procession on its way to the new site passed the blackened ruins of the old church. There were fourteen clergy besides the Bishop. The rector of the parish, Dr. George Thomas Dowling, directed the proceedings, and the service was divided among a number of the clergy—Dean J. J. Wilkins, Archdeacon Robinson, Rev. J. D. H. Browne, the Bishop's chaplain, Rev. Henderson Judd, Dr. Trew, the President of the Standing Committee, and the Rev. Chas. W. Naumann, Dr. Dowling's assistant. The list of articles deposited in the stone included two sermons by Dr. Dowling, one on "The Ethics of Labor," and the other his well-known sermon on "Romanizing Tendencies in the Episcopal Church." Bishop Johnson made an address of unusual beauty and power, taking the corner stone and its relation to the rest of the building as an illustration of the relation between Christ and the problems of modern life.

The new church will be of stone, of the style of Gothic known as Early English, will seat nearly a thousand persons, and will cost not less than \$75,000. It is hoped that it will be so far finished as to be in use during next Lent.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Semi-Centennial at St. Barnabas'.

LAST WEEK, St. Barnabas' Church, Baltimore, celebrated its semi-centennial. Friday was the anniversary day, and began with an early celebration. The main service was in the evening, when the Rev. Dr. Hodges of St. Paul's preached the sermon. On Sunday morning the Bishop of the Diocese was the preacher, and at the children's service in the evening there was an address by the

Rev. Dr. A. C. Powell. Tuesday night at a reception in the Sunday School room there was an historical address delivered by Mr. Clayton C. Hall, and on Wednesday there was an entertainment for the children. The rector of the parish is the Rev. Thomas Atkinson.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Free Church Association—Woman's, Auxiliary—Notes.

THE ANNUAL meeting of the Free Church Association at the Diocesan House, Nov. 2, called together a representative body of clergy and laity. The report of the Secretary, the Rev. Dr. Winslow, showed the interest awakened during the summer in the services held upon Boston Common. The average crowd was 300 persons a Sunday. Two hundred members of the Brotherhood attended these gatherings during the months of July and August. The appointment of a secretary for Western Massachusetts was urged, as that diocese shows a larger proportion of free churches than the old Diocese. Many matters bearing upon the interests of this special work were discussed. The following officers were elected: President, Rev. Reginald H. Howe, D.D.; Vice-President, A. J. C. Sowdon; Secretary, Rev. William Copley Winslow, D.D.; Treasurer, Clarence H. Poor; Directors, Rev. A. St. John Chamber, Rev. D. D. Addison, D.D., Rev. George S. Fiske, Rev. J. M. Foster, Charles H. Saunders, Henry N. Bigelow, C. W. Dexter, Grant Walker, H. M. Lovering and Clarence H. Poor.

THE 26TH ANNUAL meeting of the Woman's Auxiliary in the Diocese was held in Trinity Church, Nov. 4. Bishop Lawrence was celebrant, assisted by the Bishop of Honolulu, and the Rev. Dr. Pott of Shanghai, China. A large representation of the parochial branches attended. At the session in Trinity chapel, Mrs. S. V. R. Thayer presided.

Bishop Lawrence spoke of the work during the year, and said that Massachusetts was far behind many Dioceses in its contributions, and its gifts are far out of proportion to what as a Diocese it is spending on itself. He asked that offerings for general Missions be larger the coming year. Diocesan missionary work receives no more money than what was given in the days of Bishop Paddock, with the exception of the work carried on by the City Board of Missions. The Archdeaconry system was explained with the employment of a woman who is doing invaluable service in many parishes, and the interest now to be awakened by the new Archdeacon.

Mrs. Thayer, in her annual address, referred to the growing work of the Auxiliary and the coming of the General Convention next October to Boston, when there would be an opportunity given to extend to the visitors a hearty welcome. Miss Loring described the recent Missionary Council in Washington. The work of the Church in Cape Mount, Africa, was outlined by Miss Mahoney, who gave a good account of how the natives live. She exhibited some of their wearing apparel. In speaking of Liberia, where no white man can ever hold property, the laws of that country were touched upon, and considered in some respects, a drawback to effective work.

Mrs. Pott told of many characteristics of her race, and made a strong plea for Christianity among the Chinese.

Bishop Restarick and the Rev. Dr. Pott made the addresses at the afternoon session.

THE REV. S. S. SPEAR has resigned the Church of the Good Shepherd, Wareham. The Rev. Frank H. Bigelow has resigned St. Paul's, Natick, and St. Andrew's, South Farmingham, and will remove to Stamford, Conn. The Rev. W. H. Dewart begins his

rectorship of Christ Church, Hyde Park, Nov. 20.

THE RECEPTION tendered the Rev. Dr. Abbott and his estimable wife by the parishioners of St. James', Cambridge, last Wednesday, Nov. 4, was largely attended. Bishop Lawrence, and Dr. McKenzie, a Congregational minister, made addresses. During the evening, the senior warden, on behalf of the vestry, announced that \$750 had been raised to be placed in the hands of the rector for the completion of the west porch of the church, as a thank offering on the part of the people for his ministry of a quarter of a century. The porch will be inscribed with his name.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Convocation at Brooklyn.

THE SOUTHERN CONVOCATION held its autumn session at All Saints' Church, Brooklyn (Rev. W. R. Blatchford, rector). Dean Channer presided. The sermon at the celebration of the Holy Communion was delivered by the Rev. J. McCarroll, M.D., Dean of the Detroit Convocation. The Rev. Wm. Gardam, rector of St. Luke's Church, Ypsilanti, read a most interesting paper at the afternoon session on "John Wycliffe: His Influence in English Christianity." A missionary service was held in the evening, at which addresses were delivered by the Rev. Henry Tatlock, rector of St. Andrew's Church, Ann Arbor, and the Rev. W. S. Sayres, General Missionary of the Diocese.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Accident to the Bishop.

BISHOP NICHOLSON had a narrow escape from death on Monday morning of the present week. He was being driven in a carriage from the Union Depot to his home, when the horses became frightened, the driver lost control, and the team, taking the southbound street car track, rushed madly north on Third Street. After dashing a couple of blocks a south-bound car was reached, between Grand Avenue and Wells St. The motorman, seeing the runaway, had applied the brakes, but the horses ran into the car before the latter had been brought to a stop. At the moment of the collision the Bishop opened the door and jumped to the ground, and immediately hastened to the rescue of the coachman, who had fallen, with one of the horses on top of him. The Bishop grasped the horse's legs and prevented him from kicking the prostrate and unconscious coachman, while others pulled the latter from the ruins. The coachman was sent in an ambulance to the Emergency hospital, the carriage was demolished, the horses badly injured, and the Bishop, with only a lame arm as the result of his encounter with the horse, which, apart from the collision, might easily have resulted fatally to him, took a street car for his home. It is evident that his work is not finished; and the Diocese, with Churchmen generally, will be devoutly thankful.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Church Club—The Twin Cities.

THE CHURCH CLUB of Minnesota held their Trinity-tide banquet in the Commercial Club rooms, Bishop Edsall presiding. On his right sat the two principal speakers of the evening, on his left, President C. J. Gutgesell and ex-President Nelson. Two very able papers were read at this meeting; first, "Will Socialism Aid the Work of the Church?" by Isaac Peterson of Minneapolis; second, "Is not our Church Work, Diocesan and Parochial, Over-Organized?" by Rev. Theodore Payne Thurston of Minneapolis. This paper, in the absence of Mr.

Thurston, was read by the Rev. Mr. Thomas of Minneapolis. Although both papers were brief and to the point, yet they provoked considerable discussion, in which clergy and laity participated, and the Bishop summed it up. The Rev. Messrs. Purves and Shutt gave an interesting account of and their own impressions of the Missionary Council, to which they were delegates. The Bishop spoke interestingly upon this subject, as also on the All-American Conference. Mr. Osborne called the Club's attention to the National Club Convention to be held here in April. He outlined a prospective programme which, if carried out, will doubtless assure its success. No pains or expense will be spared to make our guests comfortable and happy while in Minnesota. Some seventy-five members were present at the banquet. It proved one of the most interesting and enthusiastic ever held by the Club.

IN A RECENT issue of THE LIVING CHURCH, Minneapolis was referred to as the "See City" of this Diocese. It is perhaps a question whether this term is properly applicable to Minneapolis, as while that is the city in which the Bishop resides, the Cathedral still remains at Faribault.

THE REV. C. HERBERT SHUTT gave the Men's Club of St. Peter's Church, St. Paul, a very interesting and descriptive talk upon his visit to Washington and the impressions of the Missionary Council. By special request he delivered the same in lieu of a sermon before his parishioners on the Sunday following.

A GRAND missionary rally is to be held in St. Mark's Pro-Cathedral, Minneapolis, upon similar lines to those of last year, on Nov. 18th. The united vested choirs of the city will render the music. The object of the rally is Church extension in Minneapolis and suburbs.

THE REV. DEAN PURVES delivered an interesting talk upon the Missionary Council, before his parishioners (Holy Trinity), Sunday morning last.

THE MORTGAGE on All Saints' Church, Minneapolis, has been entirely paid, and at a service of thanksgiving on the evening of Nov. 4th, the mortgage was burned.

MISSISSIPPI.

T. D. BRATTON, D.D., Bishop.
Mission at Oxford.

BEGINNING Sunday morning, Oct. 25th, with early Communion, and ending at 4 P. M. on Sunday, Nov. 1st, with special service for men, a most delightful, and instructive mission was held in St. Peter's Church, Oxford (Rev. Clement D. Brown, rector), conducted by the Rev. J. M. D. Davidson of Chicago. On some days four services were held, on the others, three. All were well attended, there being especially large congregations at night.

Mr. Davidson is an eloquent and forcible speaker, and makes an ideal missionary. His stirring words for the Church, while speaking the truth in love, were much appreciated by those who came to hear him, the majority of whom do not belong to the Church. There were 150 present at the afternoon service on All Saints' day, for men only. The splendid address of the preacher was most appropriate, and his wise words will long be remembered by the young men.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
Greeting to the Presiding Bishop—Death of Mrs. Davis—Woman's Auxiliary.

THE CLERICALS of St. Louis, numbering about 30, assembled at the guild rooms of St. George's Church on Nov. 2nd, where a luncheon was given the Bishop of Missouri, and he was introduced anew to the clergy as Presiding Bishop. The Rev. Dr. Wm.

Short of St. Peter's presided. Speeches were made by the clergy, and the Bishop gave an insight into some of the responsibilities which his new position as Presiding Bishop entailed. He asked the sympathy and support of his clergy, referring to them somewhat humorously by rank of years. Dr. R. A. Holland, he said, would have been the grandfather if he had not gone away for a few years. Instead, the grandfather was the Rev. Mr. Mason. Mr. Mason is rector of All Saints' (colored), Church. The reception to the Bishop at the Mercantile Club, that evening, was most informal and delight-

ful of the three Marys with the two "men in dazzling apparel." The window has three panels and in the one on the left are seen two of the women, who have stopped just inside the gate of the garden. In the central panel one of the women is kneeling, looking into the empty tomb, and near her stands one of the angels, in a robe of iridescent white and gold, delivering the message "He is risen." The other angel stands behind the first and is shown in the right-hand panel. He is surrounded by irises and lilies and over his head are almost countless blossoms of an almond tree. A surprising fea-



FIGURE PANELS, MEMORIAL WINDOW, ST. PAUL'S CHURCH, ENGLEWOOD, N. J.

ful. No addresses were made, but a large representation of the leading Church people in the city came together.

THE SYMPATHIES of the Diocese go out to the very Rev. Carroll M. Davis in the death of his lovely wife, on Tuesday, Nov. 3d. Mrs. Davis was a daughter of the late Judge Samuel Reve, and a niece of Gen. W. T. Sherman. Her baby boy was born on Sunday last and died within two hours. Mrs. Davis lived two days longer. The funeral took place from the Cathedral on Saturday following. Special anniversary services for this week, culminating in a Quiet Day had been planned. On account of Mrs. Davis' death these notices were recalled.

THE WOMAN'S AUXILIARY assembled on Nov. 4th at St. Stephen's mission house. The Bishop presided. A large representation of women from all the churches were present and listened with profound attention to the earnest and interesting appeal and account of the work in Idaho. In response to Bishop Funsten's appeal, \$150 was then and there pledged for his hospital at Boise City. Other pledges were made and reports read, showing the splendid Auxiliary work done in Missouri.

NEWARK.

Episcopal Ring for the Bishop-elect—Window at Englewood—Bayonne.

THE WOMEN of the Diocese are making provision for the presentation of an episcopal ring to Dr. Lines on the occasion of his consecration. The chairman of the committee having the matter in charge is Mrs. C. B. Alexander of Castle Point, Hoboken.

THERE IS TO BE unveiled during this month in St. Paul's Church, Englewood, a notable window in memory of the late Daniel Drake-Smith and Henrietta Maria Richards, his wife. The window is erected by their children, and has for its subject the Resurrection. The work was designed and executed by Mr. J. A. Holzer of New York. It illustrates the meeting, at the tomb of our Lord,

ture of the window is the sky, which, by use of a new method of construction, has not an apparent lead line. Mr. Holzer made the studies for the window in the Holy Land.

ON THE OCCASION of the seventh anniversary of his rectorate in Trinity Church, Bayonne, the Rev. Frederick M. Kirkus made an address in which he outlined some of the results of his seven years' work. Although a large proportion of the families which were enrolled in the church when Mr. Kirkus became rector have since moved from the neighborhood, others have taken their places and about the same number as formerly are enrolled. There has, however, been no growth in this particular. Other statistics show that there have been 249 Baptisms, and 225 persons have been Confirmed. The

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highest record for any previous seven years in the history of the parish shows but 179 Baptisms and 125 Confirmations. The total amount contributed for all purposes during the present rectorate has been \$66,813.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.
Edward Clark Club Opened.

THE OPENING exercises of the Edward Clark Club of Grace Church, Elizabethport, on Monday evening, Nov. 2, marked an event in the history of the parish. Invitations had been sent to a number of the neighboring clergy, and there were many Church people in attendance. The Clark memorial building which was fully described some months ago in the columns of THE LIVING CHURCH, is the gift of the wife of the Bishop of New York,



EDWARD CLARK MEMORIAL BLDG.,
ELIZABETH, N. J.

and is one of the best equipped buildings of the kind in the country. It will be of great value in the institutional work through which Grace Church has grown to its present strength in the "port" section of Elizabeth, amid a population composed almost exclusively of workmen and their families. The accompanying picture of the building will give some idea of its size and beauty.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

St. Paul's to be Abandoned—Philadelphia Notes
—Resignation of Dr. Rumney.

ON WEDNESDAY NIGHT, during the octave of All Saints' the Rev. Richard H. Nelson, rector of Old St. Peter's, Church—in charge of old St. Paul's Church, Third and Walnut Streets, Philadelphia—announced that hereafter the services at St. Paul's would be discontinued. A letter was read from the Bishop of the Diocese of Pennsylvania, from which the following is taken:

"I cannot but feel a tinge of sadness in the thought that St. Paul's Church, which was a centre of great religious and Churchly influence for so many years, is to be closed and its services discontinued."

A number of plans have been tried in order to keep the church opened, but St. Paul's is so near the two more ancient and more picturesque and historic parishes of Christ Church and St. Peter's Church, that any who have worshipped in St. Paul's will have but a few blocks to go in order to worship. It is thought that the legal difficulties regarding the surrounding graveyard lots can be adjusted and that the remains of Edwin Forrest, the actor, will be taken in charge by the trustees of the Forrest Home. The neighborhood, once most fashionable, has been given up to business, yet Christ Church and St. Peter's have large endowments, whereas St. Paul's has none. It is said that some years ago a noted banker offered \$10,000 to St. Paul's as an endowment, but it was refused on the grounds that the parish being then sufficiently strong would never need such a fund. On looking into some of the musty old books concerning the beginning of old St. Paul's, the following was found: "In 1758-59, the Rev. Robert Jenney, D.D., rector of Christ Church, required an additional assistant minister, and the Rev. William McClenachan, who had been sent out as a missionary by the Society for the Promotion of the Gospel, in Foreign Parts, was elected." The Bishop of London refused to license him, upon the ground that he had been appointed to take charge of a church in Virginia, and he requested Christ Church to give him no encouragement. Some of the members attached themselves to Mr. McClenachan, and very curiously, eighteen Presbyterian ministers, assembled in Synod in Philadelphia, sent a letter to Archbishop Secker in his behalf. He preached for a time in the State House. His followers and friends decided to build a church and St. Paul's Church was built in its present location, being completed and opened for the first time on Sunday, Dec. 20, 1761. The building—square and very plain with galleries—was the largest in the Province, and in a few days one thousand sittings had been taken in it. The Rev. Mr. McClenachan resigned in 1765. The Rev. Hugh McNeill officiated temporarily. The vestry, about this time, anxious to secure a clergyman from England, wrote and assured the Bishop of London, of their "adherence to the faith, principles and practices of the Church of England." In 1768 William Stringer arrived with a letter of introduction from the Rev. George Whitehead. He had been ordained in London by a man who professed to be a Bishop of the Greek Church. While here he became convinced that his so-called ordination was invalid and he returned with highly commendatory letters from St. Paul's vestry, and was duly ordained by the Bishop of London, after which he was elected rector of St. Paul's Church and continued in charge until the Revolutionary

War. The Rev. Samuel A. McCosh, Bishop of Michigan, was rector of St. Paul's and was consecrated in St. Paul's Church, on July 7, 1836.

THE RECTOR of the Church of the Good Shepherd, Philadelphia, the Rev. John A. Goodfellow, had the unusual experience of announcing that on Monday, Nov. 9, Mrs. Mary A. Cooper rounded out a hundred years of her life. Mrs. Cooper was born in London in 1803, married when eighteen years of age and came to this country with her husband a few months later, and settled in Philadelphia, where she has since lived. Her husband, George Cooper, died in 1872, and a beautiful window in the Church of the Good Shepherd commemorates him. Mrs. Cooper was one of twenty-three communicants composing this parish when the present rector assumed charge on March 1, 1872, and is one of only three of the charter members still identified with the parish. A poem composed by Mrs. Goodfellow was read commemorating the event, and a bouquet of one hundred roses was sent to Mrs. Cooper.

THE REV. PAUL JAMES FRANCIS, Minister-General of the Society of the Atonement, preached both in the morning and at night in the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector). His addresses were pleas for unity under the Roman see. None who listened could fail to feel the sincerity of the man, even though his hopes seemed most radical to the ordinary Churchman, who views any union among the three branches of the Catholic Church on that basis impossible and undesirable.

CHRIST CHURCH CHAPEL (the Rev. James R. L. Nisbett, priest in charge), is left the income of \$10,000 by the will of Alida G. Montgomery, who died recently at 1815 De Lancey Street, leaving an estate valued at \$75,000. Christ Church chapel belongs to old Christ Church and is on Pine Street above Nineteenth Street, Philadelphia. Some years ago both the late Dr. Percival and the Rev. G. W. Hodge of the Church of the Ascension, were curates in this chapel.

A CONTEST has been begun over the will of the late J. Sperry Willing. Mr. Willing made a will on June 17, 1902, and directed that the premises, 1429 Spruce Street, be sold and the proceeds to be paid to the rector, church wardens, and vestrymen of St. Mark's Church, Sixteenth and Locust Streets, Philadelphia, for what is known as the Jubilee Fund. But a codicil to the will is alleged to have been made, under which the bequest is contested. Mr. Willing departed this life at Platt Cove, New York, on August 16, 1903.

AN INTERESTING conference of the Northeast Section B. S. A. was held at St. Paul's Church, Aramingo (the Rev. E. J. Humes,

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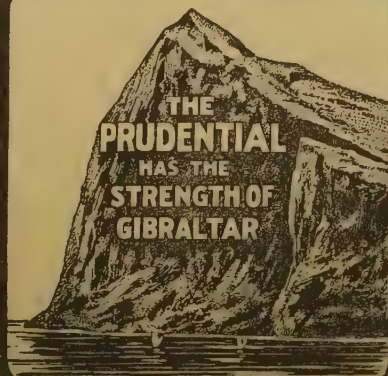
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clergy, met at the Webster Memorial Guild House of St. Stephen's parish on Nov. 5th and voted to ask the Italian missionary of Boston to make a religious canvass of Providence in the near future, that the committee may be in a position to know the best course of procedure in this proposed missionary work.

THE ANNUAL MEETING of the Woman's Auxiliary was held in St. Stephen's Church, Providence, on Thursday, Nov. 5th. Holy Eucharist was celebrated by Bishop McVickar, assisted by the Bishop of Salina and the clergy of St. Stephen's. At the close of the service a parochial greeting was given by Dr. Fiske. This was followed by the regular business meeting, with an address by the Bishop of Honolulu. At the afternoon session addresses were made by Bishop Griswold of Salina, and the Rev. Henry S. Harte of Maine.

A HARVEST HOME service, in which the Sunday School will unite with the congregation, is to be held at the Church of the Redeemer, Providence (the Rev. Frederick J. Bassett, D.D., rector), on Sunday afternoon, Nov. 22nd. The offerings of groceries and provisions presented by members of the Sunday School will be sent to St. Mary's Orphanage in East Providence.

AT GRACE CHURCH, Providence (the Rev. E. S. Rousmaniere, rector), on Thursday evening, Nov. 5th, was held a special service in memory of the Rt. Rev. Thomas March Clark, D.D., LL.D., Bishop of the Diocese 1854-1903. There were present 52 visiting clergy, with Standing Committee of the Diocese, both lay and clerical; and four Bishops who conducted the service, being the Bishops of Salina, Honolulu, Rhode Island, and New York, the latter being preacher. The offering will be devoted to St. Mary's Orphanage. The spacious church was filled with a large congregation which had assembled to pay a fitting tribute to the late beloved Bishop and Primate.

SPRINGFIELD.

Geo. F. SEYMOUR, D.D., LL.D., Bishop. Methodist Minister Confirmed—Memorial Gift at Chesterfield.

ON THE 3rd inst., at St. Matthew's Church, Bloomington, the Bishop confirmed the Rev. John Fairburn, formerly a Methodist minister, who seeks orders in the Church.

AT ST. PETER'S CHURCH, Chesterfield, there was unveiled and dedicated on All Saints' morning a window placed there by his old parishioners and friends in memory of the late Rev. Dr. David W. Dresser.

Dr. Dresser, who was one of the best known and most honored presbyters who has served in this Diocese, had charge of St. Peter's parish for a period of time embracing more than a quarter of a century, or from 1855 to 1882. Some idea of the esteem in which he was held here may be gathered from the fact that twenty-one years after his departure from Chesterfield, and three years after his death, the people not only gladly subscribed for this beautiful memorial but also came from all the surrounding country to witness the service of dedication, forming one of the largest congregations the parish has ever seen.

Among those from a distance were many aged persons who were parishioners here fifty years ago.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Summer School of Theology—Memphis—Death of E. S. Mallory.

A SUMMER SCHOOL of Theology for next year has been arranged in connection with the University of the South at Sewanee, and arrangements are placed in charge of the

Rev. William S. Bishop. It will consist of courses of study during four weeks, probably in July, which will be open to any who desire to follow them, the instructors being the professors at Sewanee. Not only the clergy, but mission workers and Sunday School workers, members of the Woman's Auxiliary, and others are invited to secure the benefit of these courses, and at the close certificates will be issued under proper conditions.

ST. ALBAN'S MISSION, South Memphis, is making progress towards the erection of a church building. A lot has been secured and over \$700 raised for its erection. Recently the first anniversary service was held with a large attendance of people from the vicinity and from Memphis, and the offering was over \$40. Dean Morris of St. Mary's Cathedral has the work in hand, assisted by the Rev. G. R. Cadman.

THE DEATH of Mr. E. S. Mallory of Jackson, has taken from us one of the best Churchmen and one of the finest citizens Tennessee ever had. Mr. Mallory was a Virginian by birth, but came to Tennessee soon after the Civil War, and practised law in Jackson for about thirty-five years. His wife, formerly Miss Parker, was a woman of beautiful and noble character, whose death six years ago was a blow to her husband from which he never fully recovered. Mr. Mallory was warden and lay reader of St. Luke's Church for nearly a generation; a strong, brave, high-spirited and useful man. "The memory of the just is blessed."

THE REV. DR. TIDBALL will spend the winter at Bryn Mawr in preparation for the professorship of Ecclesiastical History in the University of the South, Sewanee, Tenn. He will not enter upon his new duties until next March, the beginning of the spring term at Sewanee.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Appeal for Bishop Hopkins Hall—Burlington.

ON ALL SAINTS' DAY an appeal was read in the churches of the Diocese for contributions towards the \$43,250 which it is still necessary to have in hand to complete the \$100,000 needed that Bishop Hopkins' Hall

Hard Arguments

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THE BISHOP OF MARYLAND

says: "In most of my visitations I make it a point to examine the parish registers. In my notices of proposed visitations I ask for it in every case. I know, gladly from former inspections, that there are some whose records are promptly and thoroughly made, as required by the laws both of the Church and of the State. But of the majority of the clergy of this Diocese I cannot bear that testimony. And I must ask the faithful ones to be patient, and to give me their help in trying to secure in this way one of the important things required by law; that the Bishop in his visitation should examine the condition of the parish."

The attention of the Clergy and of vestries is called to the

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(the diocesan Girls' School at Burlington) may be reopened in the autumn of 1904. A committee of men has sent also an appeal to every layman in the Diocese, and a committee of women is sending the same to every Churchwoman. Next year is the tenth anniversary of Bishop Hall's consecration, and what more fitting or appropriate tribute could mark the occasion than the raising of a substantial sum of money to further a cause which every Bishop of Vermont has had deep in his heart—the cause of Christian education of our Vermont Youth? The Bishop has set forth a special prayer for this object, which is authorized to be read in churches. There are scattered throughout the United States many who in former years were members of Vermont parishes, who perhaps have received Confirmation at the hands of Bishop Hopkins, Bishop Bissell, or our present diocesan, Bishop Hall, who may be interested in this good cause. Mr. John A. Arthur, Burlington, Vt., Treasurer of the Trustees of the Vermont Episcopal Institute, will gladly receive any contributions towards this object.

SUNDAY, All Saints' day, was indeed a high festival in St. Paul's parish, Burlington. The day was one of the very finest in the beautiful summer of All Saints', and every service was largely attended. The early and mid-day celebrations only sufficed for all the communicants. The proper color, white, seen in vestments, frontal, hangings, flowers, and lights, enlivened and gave a charm to the scene. Six services were held by the parish clergy during the day, besides Sunday School and Bible class; one being at the new mission, and one at Winoski. The sermons and music were inspiring; the procession, led by the cross-bearer, entering at the front doorway at the chief celebration. Just before the prayer for Christ's Church Militant, the rector read the names of the communicants deceased the past year, the people standing during the commemoration. Among those thus remembered was the late beloved and revered rector, the Rev. Dr. J. Isham Bliss. Among the communicants present was the venerable Le Grand B. Cannon, aged, this blessed day, 88 years, a long-time benefactor of the parish and Diocese.

In the evening, after choral service and sermon, the rector, as "Reverend Chaplain," admitted into the Girls' Friendly Society, eleven candidates presented by Miss Lattin, the Branch Secretary. He used its ritual and gave the badge to each new member, the class kneeling at the chancel rail.

The monthly service at Essex Junction adds one more to the Sunday labors of the hard-working clergy of this growing parish—seven services in all.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.
Death of Rev. Dr. Hundley.

THE REV. J. HERVEY HUNDLEY, D.D., died at his home, at Montague's, Essex county, this week. Dr. Hundley was one of the oldest and most esteemed of the Virginia clergy. He began his ministerial life in the Baptist Church, and many years ago came to the Episcopal Church, most, if not all, of his congregation coming with him. After his ordination he took charge of the church at Montague's, where he continued until a year or two since, when, having become incapacitated for active service on account of very serious ill health, he retired and lived in the neighborhood till the day of his death.—*Southern Churchman.*

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
Woman's Auxiliary.

THE SERIES of meetings arranged for the general Woman's Auxiliary on Friday, Oct. 30th, were most successfully carried out. At

9 o'clock the Bishop of Washington celebrated the Holy Communion, and gave an address, the clergy of St. John's, and the Rev. Joshua Kimber taking part in the service. The offerings were for general missions. A conference of diocesan officers followed, at which a number of interesting reports and brief addresses were heard from representatives of the Auxiliary in different Dioceses. Among these Miss McVickar of Rhode Island read the report of the committee on Missionary Workers, Mrs. Neilson of Pennsylvania gave an account of the Association for Sending Boxes to Missionaries, which existed in that Diocese before the formation of the Auxiliary, Miss Wade of California gave her experience of the benefit of Mission study classes, and Miss Loring of Boston urged all diocesan officers to attend the triennial gathering in Boston a year hence, and also asked for suggestions from those who had had experience in preparing for a similar occasion. The afternoon meeting was particularly enjoyable. It was appointed for St. John's hall, but long before the hour, there was no more room, and it was necessary to adjourn to the church. The rector spoke a few words of welcome after the short opening service, and Mr. John W. Wood presided, and called upon the speakers, all active missionary workers, giving each five minutes only, as he said Miss Emery had given him a list of seventeen. Among these were the Bishops of Honolulu, Salina, Olympia, and Asheville; the Rev. Mr. Bloor of Alaska, Miss Mahoney of Africa, Miss Thacher of the Philippines, and Mrs. Pott of Shanghai. The interest was kept up to the highest point throughout, and an offering was taken amounting to over \$100, and divided amongst the speakers for their work. Miss Thacher also received promises for several beds in the proposed hospital she had spoken of. The evening meeting at the Epiphany also overflowed from the Sunday School room to the church. Bishop Satterlee presided, and the United Offering was the subject of addresses by representatives of the various societies of women workers in the Church.

A "MISSIONARY TEA" at St. Mark's parish hall on Saturday afternoon, Oct. 31st, was one of the pleasant incidents following the Council. A number of Churchwomen were hospitably welcomed by St. Mark's Auxiliary, and had the pleasure of hearing from the Bishops of Nova Scotia, Duluth, and Oklahoma, interesting incidents of Missionary life, Bishop Courtney relating what he had seen in Australia, where he had taken part in the consecration of a Bishop.

THE FIRST regular monthly meeting of the Woman's Auxiliary of the Diocese was held in St. John's parish hall on Tuesday, Nov. 3d. There was a large attendance, and much interest manifested in various kinds of work to be undertaken during the coming season. The President, Miss Wilkes, read a note ad-

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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SAPOLIO

dressed to her by Miss Emery, expressing kindly appreciation of the efforts made by the Washington Auxiliary to promote the comfort and enjoyment of visiting members during the Missionary Council, mentioning especially the pleasant gatherings at St. John's Hall—the headquarters. Plans were arranged for sending a box of clothing and medical supplies to an Indian mission in Oklahoma as the united work of the parish branches at Christmas, and a committee was appointed to select a scholarship in the domestic field to be supported as part of the Auxiliary's work for the general appropriations of the Board of Missions, one in China being already cared for. After the reception of parish reports, and other business, a sister from the Community of All Angels in Alabama gave an account of the mission work among the mill workers at Selma in that Diocese. A small appropriation was made for this work.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Watson Memorial Building—De Veaux College.

THE WATSON MEMORIAL BUILDING, the new Settlement House of Trinity parish, Buffalo, was formally opened, with great enthusiasm, Thursday afternoon, Nov. 5th. Thrown open for inspection, though it has been open for work and workers since Sept. 1st, the house was thronged with guests from 3:30 until 6 P. M. The gymnasium in which the opening exercises took place was filled, overflowing into the hall beyond. This fine building, a description of which has already appeared in these columns, is a memorial to Mr. and Mrs. S. V. R. Watson, by their daughters, Mrs. Samuel S. Spaulding, Mrs. Porter Norton, and Miss Gertrude Watson.

JUDGE CHILDS of the Supreme Court of this state has handed down a decision (Nov. 5th) in the case of Rankine vs. DeVeaux College, a friendly suit entered by the trustees, in which he holds that the college cannot receive pupils for pay under the terms of the will of the late Judge DeVeaux, who endowed the institution.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Gift at Nevada.

THE FEAST of Dedication of All Saints' Church, Nevada (Rev. Edmund A. Neville, rector), was a day of great rejoicing for the parish and observed by bright and hearty services. In the past year this parish has made rapid progress both spiritually and materially. Over fifty persons have been confirmed, the church edifice cleared of a long standing debt, and the building thoroughly renovated and beautified. A beautiful brass Processional Cross has recently been presented to the parish and was dedicated a few days ago to its sacred use at a special service conducted by the Rev. Charles A. Weed, rector of St. Philip's, Joulin, and Dean of the Southern Convocation.

CANADA.

News of the Dioceses.

Diocese of Montreal.

A VERY INTERESTING ceremony took place on Sunday, Nov. 1st, when St. Martin's Church, Montreal, was consecrated by Archbishop Bond. The building was crowded, and the music and decorations of palms and flowers very fine. The proceedings began by the people's warden reading the deeds of the church declaring it free from debt, after which the service of consecration proceeded. Canon Baylis, as Registrar of the Diocese of Montreal, read the sentence of consecration. The Archbishop preached in the morning after the consecration, and Coadjutor Bishop Carmichael at the evening service. The services were to be continued on the

following Sunday, when the Rev. Mr. Snowden of Ottawa was to be the special preacher at both services.—COADJUTOR BISHOP CARMICHAEL preached in St. George's Church at morning service, Nov. 1st, on the Congress of Bishops at Washington, which he had attended the previous week. The Bishop said that at the sight of that assemblage of ecclesiastical overseers, for that is what Bishops are, he could not but intensely feel the value of that form of Church government which concentrates extensive powers of rule in the hands of one individual.

Diocese of Niagara.

AT THE AUTUMN meeting of the Standing Committee of the Diocese, Bishop Dumoulin in the chair, a resolution was passed with respect to the formation of a Young People's Association for the Diocese, which matter was referred to the committee by the Synod at its last session. It was decided that the organization of young people's associations within the Diocese should be left to the discretion of individual clergymen without waiting for direct synodical action. The committee are urging the completion of the diocesan apportionment for the General Missionary Society, which is \$5,200.

Diocese of Huron.

AN ADDRESS on "Confirmation and After" and one on "The Teaching of the Forty Days," were given at the meeting of the Rural Deanery Chapter of Oxford at Ingersoll, Oct. 20th. The Rev. Dyson Hague preached the sermon.—A new bell, which is much appreciated, has been given to St. James' Church, Euphrasia, and one to the church at Bagnor.—THE INTERIOR of the Church of the Advent, at Beaverdale, has been much improved by the efforts of the Ladies' Aid of the parish.—TRINITY CHURCH, Blyth, has been much improved and beautified, and was reopened the second week in October.

ALL MEN are blinded by reason of sin. Some are still further blinded by a sinful reason.

Happy Days

WHEN FRIENDS SAY "HOW WELL YOU LOOK."

What happy days are those when all our friends say, "How well you look."

We can bring those days by a little care in the selection of food just as this young man did.

"I had suffered from dyspepsia for three years, and last summer was so bad I was unable to attend school," he says. "I was very thin and my appetite at times was poor, while again it was craving. I was dizzy and my food always used to ferment instead of digesting. Crossness, unhappiness, and nervousness were very prominent symptoms."

"Late in the summer I went to visit a sister, and there I saw and used Grape-Nuts. I had heard of this famous food before, but never was interested enough to try it, for I never knew how really good it was. But when I came home we used Grape-Nuts in our household all the time and I soon began to note changes in my health. I improved steadily, and am now strong and well in every way and am back at school, able to get my lessons with ease and pleasure and can remember them, too, for the improvement in my mental power is very noticeable and I get good marks in my studies which always seemed difficult before."

"I have no more of the bad symptoms given above, but feel fine and strong and happy, and it is mighty pleasant to hear my friends say: 'How well you look.'" Name given by Postum Co., Battle Creek, Mich.

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